





A VERSION

OF THE

PROPHECIES

OF

E Z E K I E L;

RETAINING, FOR THE MOST PART, IN ENGLISH THE SAME  
ORDER OF EXPRESSION WHICH OCCURS IN THE  
HEBREW ORIGINAL.

BY THE

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EDINBURGH :

PUBLISHED FOR THE AUTHOR,

BY OLIVER & BOYD, TWEEDDALE COURT;  
AND SIMPKIN, MARSHALL, & CO., LONDON.

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MDCCCXLV.

Printed by Oliver & Boyd,  
Tweeddale Court, High Street, Edinburgh

TO

SIR WILLIAM MILLER, BART.,

OF GLENLEE AND BARSKIMMING,

IN TOKEN OF THE AUTHOR'S DEEP SENSE OF THE WARMTH

AND KINDNESS WITH WHICH HE WELCOMED

THOSE VIEWS OF

THE NATURE OF LANGUAGE

OUT OF WHICH THIS VERSION SPRUNG.

CORRECTIONS.

Page 23. (2d Note on verse 7), read **הַדָּק** for **הַדָּקָה**.

— 24. (end of 17th verse), add, as water.

— 27. (Note on verse 12), read **שְׁכָחָתִי** for **שְׁכָחָתִי**.

— 31. (Note on verse 3), read **לֹא בְּקָרְבָּנוּ** for **לֹא בְּקָרְבָּנוּ**.

## P R E F A C E.

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WHEN any portion of a book which has exercised the ingenuity of the learned for two thousand years is presented to others under a new form, some explanation may well be looked for: when that book is the book of God, which has been dear to all good men from their infancy in its own familiar accents, they will hardly bear with any attempt at alteration; and were the reasons for it ever so clearly given, they would scarcely commend themselves to the understanding of those whose affections were set on the good old page from which their fathers rehearsed to them the word of the living God.

But it may be, that even some that we well may reckon the excellent of the earth, have had their

difficulties about this same book of Ezekiel—it has seemed to them more harsh and obscure than all other portions of the Scripture ; and if, by a more natural and accurate rendering of the meaning and spirit of the original into the language of our country, such impressions may be softened or removed, surely we shall by no means lose our reward.

And if the general opinion be correct, that this Prophet has been less happy in translators than any other,—that there is a sublimity of terror in his denunciation of judgment into which none of them has chosen to enter ; that there is a minuteness and strength in his delineation of the profligacies inseparable from idolatry which have displeased others ; that there is a mystery about his temple which all thought it vain to explore,—and so it has happened, from one cause or other, that one of the most remarkable books in the Old Testament has been much obscured to the English reader,—I may be excused for my endeavour to convey to others the intense interest I have felt in producing the work now submitted to the Public,—an interest which deepened in intensity,

and increased in its power of commanding all my faculties for its service, at every interval I could secure for it during five years together.

Should greater success attend this attempt at an improved Version than formerly, it has resulted from a rigid adherence to the first rule found in the preface of the excellent Archbishop Newcombe to his edition of the Minor Prophets—"the expression of every word in the original by a literal rendering where the English idiom admits of it;" and by adding to this excellent advice a decided resolution on every possible occasion to retain the very order of the Hebrew original in the position of its English representative—to make the Hebrew order of words the English order of words; and whatever opinion may be formed of the effect produced, it has been followed out to an extent not hitherto attempted by any modern translator.

And if we consider, that even in our own language the quality of parts of speech is often determined simply by their position in a sentence, or, what is the same thing, by the order of their utterance—as, "there is a horse chestnut," and "there is a chestnut horse," where the coarse

fruit of a tree is converted into a bright brown charger, by making the horse draw the chestnut, instead of treading on its heels, in utterance,—a little further insight into language might show us, that every articulate sound is forcibly affected in its meaning by the precise place it holds in utterance. But, with the views already open to us, it is obvious that the preservation of the natural order in translating must be a great help to the true meaning. Besides this, every one must feel how natural it is for impassioned sentiment to find for itself a course of utterance which, and which alone, can represent it properly ; when that is perverted, the whole force of feeling disappears from the language, which then conveys to us no more than the understanding of some dry matter of fact. As in this of Milton,

“ Hail, holy light ! offspring of Heaven, first born !”

what can be more harmonious, beautiful, and elevating, than such an address ? But turn it otherwise—Light holy, hail ! offspring born of Heaven first—and how is harmony ruined, and absurdities admitted into the meaning too gross to bear re-

cording. Cotton has not travestied Virgil more deplorably through another language, than Milton himself might be, by turning his own very words a little round upon him. Now, if the liberty so largely taken by all modern translators, of altering in their versions the order of utterance found in the Hebrew original, may affect its harmony or meaning in a manner approaching at all to this, there is undoubted cause to guard most anxiously against it. In doing so, I may offend some sticklers for the established styles of Oriental grammar; but if the perspicuity and power of the original be thus better preserved, all else, I think, will pardon me.

The Version was made directly from the Hebrew text, compared in every case of difficulty with the Vulgate, Septuagint, and Syriac; the Ancient Versions, Calasius' Concordance, Castell, Gesenius, Richardson's (Arabic) and Lee's Lexicons, were also of essential service. Upon a revision and comparison of my renderings with the authorized version, I found considerable differences in many places, and frequently found cause to admit the superiority of the latter; and where still con-

strained to differ, have assigned my reason ; also, where the nature of the case, or a view of Christ's work in the types of the Old Testament, presented a profitable view of the text, I submit it in all humility to the candid reader.

MUIRAVONSIDE MANSE, *June 1845.*

# A VERSION

OF THE

## PROPHECIES OF EZEKIEL.

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### CHAPTER I.

- 1 AND it happened in the thirtieth year, in the fourth month, in the fifth of the month, as I was in the midst of the Exiled, on the river Chebar, that there was an opening
- 2 of the heavens, and I beheld the visions of God. In the fifth of that month, being year the fifth of the exile of
- 3 King Joaichin, there happened to be a word of Jehovah to Ezekiel, the son of Buzi, the priest, in the land of the Chaldees, on the river Chebar ; and there was upon him there the hand of Jehovah.
- 4 And I saw, and behold a wind whirling coming out of the north, a cloud great, and flame inwrapt, and bearing light with it around, and in the midst of it as it were a fountain of burnished brightness\* in the midst of the flame ;
- 5 and in the midst of that the figures of four living creatures,
- 6 and this was their appearance : figures human had they ; and four faces had each, and four wings had each of them ;

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\* Burnished brightness.—**בְּרָאָה** appears to have been a composition of brass and gold, resembling the brightest flame. Burnished brightness expresses the durability of brilliancy intended better than the name of a metallic composition now unknown.—See *Poole's Syn.*

7 and their feet were feet of the straight-set\* kind ; and the soles of their feet were like the sole of the foot of a calf,† and kept sparkling after the manner of brass most polished.

8 And their hands were human‡ beneath their wings, to the number of four on them four ; and their faces and their

9 wings were by fours.§ United one to another were their wings ;|| they did not turn as they went ; each to what was

10 opposite his face proceeded. And a likeness had their faces to the face of a man and the face of a lion ;¶ on the right side of them four, and to the face of an ox, on the left of them four ; and to the face of an eagle, on them

11 four. Their faces and their wings were parted from above on each, two joining each other, and two covering their

12 bodies ; each to what was opposite his face proceeded, towards whatever place there was the spirit of going they

13 went ;\*\* they did not turn in going. And the likeness of the living creatures in their appearance was to coals of fire burning, as the appearance of lamps also there was

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\* Straight-set kind—as the foot of the hound and horse, the swiftest of animals, differing from man's, which is bent at the ankle.

† Deity in the world ; touches it by two points, Son and Spirit, as signified by the cloven feet.—*Irenæus*.

‡ The human hands in this emblem of Deity show that the means of our redemption to God are suited to our nature, and the work assigned us within the compass of our renewed faculties.

§ It was usual to double a vision to show the certainty of it ; therefore those things in Deity relating to our redemption are twice doubled, to show its absolute certainty.

|| Alluding to the joining of the outstretched hands of women as they danced to their timbrels in sacred procession.

¶ Man and lion signifying the humanity of God the Redeemer, and his dominion ; ox and eagle reconciling sacrifice and gift of the Spirit, leading the soul to soar heavenward.—*Irenæus*, book iii. c. 11.

\*\* 11 and 12 show the unity of purpose in the Godhead, the security and certainty of the execution of all its decrees ; wings uniting, wings protecting, the progress of its plans are irreversible.

going about among the living creatures ; and there was splendour in the flame, and out of the flame issued lightning.

14 And the living creatures were running and returning according to the appearance of flashing.

15 And I beheld the living creatures, and, lo, a wheel from each, on the earth, was rolled forth by the living creatures

16 in their four fronts ; the appearance of the wheels and the work of them was as the colour of beryl ; and one likeness had they four : and their appearance and their work was like that had from a wheel in the midst of a wheel.

17 By fours they four in their going went ; they turned not in

18 their going ;\* and their stature, for mighty were they and awful† were they, even their stature, was full of eyes‡ around

19 them four. And on the going of the living creatures, went the wheels rolling themselves forth : and on the lifting up of the living creatures above the earth, were the wheels

20 uplifted. Whithersoever was the spirit going, they went thither by the spirit of going ; and the wheels were borne along with them ; for the spirit of the living creature

21 was in the wheels. On their going they went ; on their standing they stood ; and on their uplifting from the earth, uplifted were the wheels along with them ; for the spirit

22 was in the wheels. And the resemblance overhead the living creature was of an expanse like a fountain of glass,

\* There is nothing in the original to justify the unnatural assertion of the authorized version that the wheels went upon their sides ; they were attached to the living creatures to the number of four, and all here said of them is, that when in motion they never altered their relative position.

† The appearance even of a water-wheel, some 60 or 100 feet in height, revolving, is decidedly awful ; the destruction of all on whom it comes seems inevitably certain ; the exertion of a power sufficient for its stoppage hopeless ; and, if the pigmy work of mortal hands may thus affect, how awful must that vaulted circle be which pictures forth the ceaseless action of the Eternal !

‡ The wheels full of eyes, embracing wheels, denote the countless means combining to the end determined by the Omniscient Spirit.

23 dreadful, extending over their heads upwards ;\* and beneath the expanse their wings were set straight one towards another ; each had two covering them on this side, and each  
24 two covering them on that side, over the body. And I heard the sound of their wings, as the sound of waters abounding, as the sound of the Almighty. On their going was a sound of voices like the shout of a camp : when they stood they  
25 dropt their wings ; and there was a voice from above in the expanse which was over their heads, when they stood,  
26 dropping their wings ; and above in the firmament, which was over their heads, was the appearance of a gem of sapphire, resembling a throne ; and upon the resemblance of the throne the resemblance as of the appearance of a man  
27 over above it. And I saw as it were the likeness of a fountain of burnished brightness, as the appearance of a flame† encasing it round, from the appearing of his loins and upwards, and from the appearing of his loins and downwards ; the appearance of flame even beaming from  
28 him round about. As the appearance of the bow which is in the cloud in the day of rain, so appeared the beaming around. This is the appearance of the resemblance of the glory of Jehovah. And I beheld and fell on my face, and heard a voice speaking.

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\* They that have opened their eyes when sunk to some depth in purest water, will remember that the sight of the blue fluid, gathering blackness in the distance, was dreadful ; nor is such a feeling easily escaped, when, raised above the world on some mountain-top, we seem cut off for our parts from all things earthly, and lost in the blue expanse of heavens, trackless and unbounded.

† Encasing it.—כִּי לְה, literally, a house to it, encasing the brightness.

## CHAPTER II.

1 AND he said unto me, Son of man, stand on thy feet, and I  
 2 will speak with thee. And there entered into me the spirit  
 immediately on his speaking to me, and set me on my feet ;  
 3 and I heard his speech to me. And he said unto me, Son  
 of man,

Sent by myself art thou to the sons of Israel,  
 To a nation of revolters which have revolted against me :  
 They and their fathers have transgressed against me even  
 to this very day ;

4 And for these children, brazen-faced and hard-hearted,  
 I myself am sending even thee unto them ;  
 And thou shalt say unto them, thus saith the Lord Jehovah.

5 Even they, whether they will hear or whether they will  
 forbear,

For a house rebellious are they ;

They also shall know that a prophet is in the midst of them.

6 And thou, son of man, do not be afraid of them and of their  
 words ;

Do not be afraid of them, although they be refractory\*  
 towards thee,

And among scorpions thou art dwelling.

Of their words do not be afraid,

And at their faces do not quail,

For a house rebellious are they.

7 Speak my words unto them, whether they will hear or  
 8 whether they will forbear, for rebels they are. And  
 thou, son of man, hear what I am saying unto thee :

Do not be rebellious like that house of rebels ;

Open thy mouth, and eat what I do give unto thee.

\* Refractory.—*רָבֵבָה*, from *רָבַב*, to cast up against, cast out with, be  
 refractory.

9 And I looked, and, lo, a hand put forth unto me,  
 And, lo, in it a roll of writing ; and it was spread before me ;  
 And it was written before and behind ;  
 And there was written on it lamentation, and sorrow,  
 and woe.

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### CHAPTER III.

1 AND he said unto me, Son of man, what thou hast found eat,  
 Eat even that roll there, and go speak unto the house of  
 Israel.

2 And I opened my mouth, and he fed me with that very roll.

3 And he said unto me, Son of man,  
 Let thy belly feed, and let thy bowels be filled with this roll  
 here that I am giving unto thee.  
 And I ate, and it became in my mouth like honey for  
 sweetness.

4 And he said unto me, Son of man,  
 Go, enter among the house of Israel, and speak thou my  
 words unto them ;

5 For it is not unto a people deep lipped and heavy tongued,  
 thou art sent, but unto the house of Israel ;

6 Not unto nations numerous, deep lipped and heavy tongued,  
 Whom thou canst not understand on their speaking ;  
 Surely not unto them send I thee ;  
 They would give ear unto thee ;

7 But the house of Israel will not choose to listen to thee ;  
 For not one of them chooses to listen unto me.  
 As for the whole house of Israel,

8 Brazen-faced and hard-hearted they be. Lo, I have given  
 to thy face hardness over against their faces ;  
 And to thy brow hardness over against their brows.

9 Like a diamond, harder than rock,  
 Have I set thy brow :

Thou shalt have no fear of them, nor be confused by their presence,\*

For a house rebellious are they.

10 And he said unto me, Son of man, the whole words which I shall speak unto thee,  
 Take into thine heart, and in thine ears hear,

11 And go get thee to the exiles, the children of thy people,  
 And speak unto them, Thus sayeth the Lord Jehovah,  
 Whether ye will hear, or whether ye will forbear.

12 Then bore me up the Spirit, and I heard a voice behind me rushing-grand,  
 “Blessed be the glory of God from his place.”

13 And the sound of the wings of the living creatures,  
 Dashing each against his fellow ;  
 And the noise of the wheels along with them,  
 Even a sound rushing-grand.

14 And the spirit bore me up, and took me away ; and I went embittered with the heat of my spirit, and the hand of God

15 was upon me strongly ; and I came to the captivity of Abib, which dwelt by the river Chebar ; and as they were settled there, so I sat seven days confounded in the midst of them.

16 And it happened at the end of seven days, that there was a

17 command of Jehovah unto me to say, Son of man, I a watchman have set thee to the house of Israel, and thou shalt hear from my mouth a speech, and thou shalt warn them

18 from me. While I say to the wicked, “the death thou shalt die,”† and thou dost not warn him, nor speakest to warn the wicked from his way so wicked for his life, that

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\* 8, 9. As the Son of God and man was the messenger of mercy to the penitent ; Ezckiel, the son of man, was messenger of that judgment to the rebellious, which is always stouter than the stubborn, stronger than the stiff-necked, piercing irresistibly the hardest in heart, breaking in pieces even the brow of brass.

† An evident allusion to the original sentence incurred at the Fall, rendered irreversible by continuing in sin.

wicked one in his sin shall die, and his blood at thy hand I  
19 shall require. And thou when thou warnest the wicked, and  
he will not turn from his wickedness, and from his way so  
wicked, himself in his sin shall die, but thou thine own soul  
20 hast freed. And on the turning of the righteous from his  
righteousness, and doing evil, and my setting a stumbling-  
block before him, he himself shall die, because thou hast not  
warned him of his sin, he dies, and there is no remembrance  
of his righteousness which he wrought ; and his blood at thy  
21 hand I will require. And thou, when thou hast warned the  
righteous, that there be no sin in the righteous, and he  
himself does not sin, his life he lives, because he was  
warned, and thou thine own soul hast delivered.

22 And there was upon me there the hand of Jehovah, and he  
said unto me, Arise, go out towards the valley, and there I  
23 will speak unto thee. And I arose, and went out towards  
the valley, and, lo, there the glory of the Lord stood, like  
the glory which I saw by the river Chebar ; and I fell on  
24 my face, and there came unto me the spirit, and made me  
stand on my feet ; and spoke to me, and said to me, Go in,  
25 shut thee up in the midst of thy house ; and thou, O Son of  
man, lo, they shall fix on thee ropes, and bind thee in them,  
26 and thou shalt not go out into the midst of them ; and thy  
tongue I will fasten to thy palate, and thou shalt be dumb,  
and not become to them a man of rebuke ; for a house of  
27 rebels are they. But on my speaking to thee, I will open  
thy mouth, and thou shalt speak unto them, Thus sayeth  
the Lord Jehovah, the hearer shall hear, and the forbearer  
shall forbear ; for a house of rebels are they.

## CHAPTER IV.

1 AND thou, son of man, take thee a tile, and place it before thee, and grave upon it the city Jerusalem ; and lay against it a siege, and build against it a wall, and throw out against it a mount, and present an encampment against

2 it, and fix against it battering-rams all round ; and do thou

3 take to thee a baking-pan of iron, and present it for a wall of iron between thee and between the city ; and thou shalt settle thy face towards it, and let it be for a siege, and lay thou siege against it. A sign it is to the house of

4 Israel. And thou shalt lie on thy side leftward, and place the guilt of the house of Israel upon it ; for the number of days thou shalt lie upon it, thou shalt bear their guilt ;

5 and I give to thee the years of their guilt in reckoning of days, three hundred and ninety days ; so thou shalt bear

6 the guilt of the house of Israel.\* And thou shalt complete these same, and shalt lie on thy side to the right secondly, and thou shalt bear the guilt of the house of Judah forty days : a day for a year, a day for a year, have I given thee.

7 And towards the siege of Jerusalem thou shalt settle thy countenance, and have thine arm outstretched, and thou

8 shalt prophecy against it. And, lo, I have laid upon thee ropes, and thou shalt not turn from side to side, until thy fulfilment of the days of thy siege.

9 And for thyself, take to thee wheat, and barley, and beans, pease, millet, and rye, and put them into a vessel together, and make them to thee for bread, according to the number of the days which thou shalt lie on thy side ; three

10 hundred and ninety days shalt thou eat them. And let the food which thou shalt eat be in weight twenty shekels

11 a-day ; from time to time thou shalt eat it. And water by

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\* The Hebrew reader will easily perceive this rendering to be more literal and distinct than that of the authorized version.

measure thou shalt drink, the sixth of a hin from time to  
12 time shalt thou drink ; and in cakes as of barley shalt thou  
eat it, and the same with ordure issuing of man shalt thou  
13 cook before their eyes. For thus saith the Lord, Even so  
shall they of the children of Israel eat their bread defiled  
14 among the nations that I shall drive them into. And I  
said, alas, Lord Jehovah ! lo, my soul is not polluted, and  
the corpse and the mangled never ate I from my youth  
until now, nor has there entered my mouth meat abominable.  
15 And he said to me, Son of man, See, I have given to thee the  
dung of cattle instead of the ordure of man ; so make you  
your bread with it. And he said unto me, Son of man,  
16 Behold I break the staff of bread in Jerusalem ; and they  
shall eat bread by weight, and with anxiety ; and water by  
measure ; and in consternation shall they drink by reason of  
17 wanting bread and water, and be confounded each man at  
his brother, and waste away in their iniquity.

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## CHAPTER V.

1 AND thou, O Son of man, take to thee a blade of the  
sharpest, a razor of the barbers, take it to thee, and pass it  
over thy head and over thy beard ; and take thee balances  
2 for weighing, and portion the produce out. A third in the  
flame you shall burn in the midst of the city, as you accom-  
plish the days of the siege ; and you shall take a third, and  
strike it with the blade around it ; and a third you shall  
scatter to the winds, and the blade I would draw out after  
3 them. And you shall take of them a small number, and bind  
4 them in thy skirts. And of them again take you, and throw  
into the midst of the fire, and burn them in the fire ; from it  
there shall go out a fire upon the whole house of Israel.  
5 Thus saith the Lord Jehovah, this is Jerusalem ;

In the midst of the nations I settled her, and of the surrounding countries ;

6 But she hath been bitter against my laws to become more wicked than the heathen,  
And was against my statutes more than the countries around her ;  
For my laws they have scorned,  
And for my statutes they would not walk in them.

7 Therefore, thus sayeth the Lord Jehovah,  
Because your raging\* is greater than the heathen's around you ;  
In my statutes you have not walked,  
And my judgments you have not done ;  
And according to the judgments of the heathen that are round you, you have not done.

8 Wherefore, thus sayeth the Lord Jehovah, Therefore against thee I also am,  
And I will execute in the midst of thee judgments in the sight of the heathen ;

9 And I will do against thee what I have not done,  
And that which I will not do the like of again, by reason of all thine abominations.

10 Wherefore fathers shall eat children in the midst of thee,  
And children shall eat their fathers ;  
And I will execute on thee judgments,  
And scatter the whole residue of thee to every wind.

11 Therefore, by the life of myself, sayeth the Lord Jehovah,  
Is it not because my sanctuary thou hast profaned  
With all thy provocations, and with all thine abominable things,  
That even I myself will cut off with unsparing eye,  
That even I myself shall have no mercy ?

12 A third of thee of pestilence shall die,

\* Your rage.—רֹאשׁ, from רֹאשׁ, to rage, boil, tumult, the final שׁ being intensive.

And in famine shall consume in the midst of thee ;  
And a third by the sword shall fall round about thee ;  
And a third to all winds I will scatter ;  
And a sword I will unsheathe behind them ;  
And I will complete mine anger,  
And make my rage to rest upon them.

13 And I will take comfort when they shall know that I  
Jehovah have spoken in my jealousy,  
In the completeness of my wrath against them.

14 I will give thee up to desolation and reproach among the  
heathen that are round about thee, to the view of all  
passengers ;

15 And thou shalt become a reproach, a term of rebuke,  
An example, and an astonishment, to the nations that are  
around thee,  
When I execute upon thee judgment, -  
In anger and in wrath, and in reproofs of wrath.

16 It is I Jehovah have spoken.  
When I send the arrows of famine so evil among you,  
These shall be for destruction, because I have sent them to  
destroy you ;  
And hunger I will heap up against you,  
And I will break as to you the stay of bread.

17 I will send upon you famine, and the beast devouring,  
which shall bereave you :  
And pestilence and blood shall pass into thee ;  
And the sword I will bring upon thee.  
It is I Jehovah that have spoken.

## CHAPTER VI.

- 1 THERE was a command of Jehovah unto me to say,
- 2 Son of man, set thy face towards the mountains of Israel,  
and prophesy unto them, and say,
- 3 Mountains of Israel, hear the word of the Lord Jehovah ;  
Thus sayeth the Lord Jehovah to the mountains and to  
the hills,  
To the glens and to the valleys,  
Lo, I bring upon you a sword,  
And I will destroy your high places,
- 4 And ruin your altars, and break in pieces your idols,  
And cast down your slain in the face of your idols ;
- 5 And I will present the carcasses of the children of Israel  
before their idols,  
And I will scatter your very bones around your altars in  
all your dwellings.
- 6 The cities shall be laid waste,  
And the high places made desolate,  
In order to the wasting and desolation of your altars,  
And the destruction and ending of your idols ;  
And struck down are your altars,  
Swept away are your works ;
- 7 And fallen are the wounded in the midst of thee ;  
That you may know that I am Jehovah.
- 8 And I will leave a remnant, that you may become chased  
by the sword among the heathen,  
That I may scatter you through the countries ;
- 9 And they that flee of them shall remember me among the  
nations where they are captives,  
Because I will shiver that heart of theirs so adulterous,  
Which revolted from me ;  
And those eyes of theirs, that went a-whoring after their idols ;  
And they shall lament openly the evils which they have  
done by all their abominations.

10 And they shall know that I Jehovah am not a God that have vainly said  
That I would do against them evils, even these.

11 Thus sayeth the Lord Jehovah,  
Strike thine hand, and stretch forth thine foot, and say,  
Alas, for all the abominable evils of the house of Israel!  
For by sword, by famine, by pestilence they fall.

12 The distant by pestilence die;  
The near by the sword shall fall;  
And the left and the reserved by famine shall die;  
For I will accomplish my wrath against them:

13 And ye shall know that I am Jehovah,  
On your being slaughtered in the midst of your idols,  
Round about your altars,  
Upon every hill of height,  
Upon all summits of the mountains,  
And beneath every tree so green,  
And beneath every oak so shady,  
The spots where they gave incense of rest to all their idols.

14 And I will stretch out my hand upon them,  
And give the land to desolation and desertion,  
From the wilderness of Diblath, through all their dwellings;  
And they shall know that I am Jehovah.

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## CHAPTER VII.

1 AND there was a command of Jehovah unto me to say,

2 And thou, O, son of man, thus sayeth Jehovah to the soil of Israel,  
An end comes, destruction upon the four borders of the land.

3 Now is destruction upon thee,  
And I send forth my fury against thee,  
And I judge thee according to thy ways,

And I render upon thee the whole of thine abominations,

4 And no pity shall mine eye have on thee ; I shall not spare,  
When thy ways upon thee I shall render,  
And thine abominations in the midst of thee shall take end ;\*  
And ye shall know that I am Jehovah.

5 Thus sayeth the Lord Jehovah,  
Evil, only evil ; see it coming !

6 An end comes ! comes ! the end, the ending† is at thee.

7 See it coming ! coming flying unto thee,‡ O dweller in  
the land.  
Come is the season, close is the day confounding,  
And not the conceit of its thoughts.§

8 Now close at hand, I will pour forth my fury upon thee,  
And concentrate my wrath on thee ;  
And I will judge thee according to thy ways,  
And I will render against thee the whole of thine abomina-  
tions.

9 And there shall be no pity in my eye ;  
And I will have no mercy,  
As thy ways against thee I render,  
And thine iniquities in the midst of thee take end ;  
And ye shall know that it is I, Jehovah, that smite.

10 See the day ! sec it coming ! issuing, flying ;  
Flowers the rod ? Sprouteth pride ?

11 Is violence reared into a sceptre of wickedness ?

\* There is often considerable difficulty in rendering the Hebrew verb to be ; it frequently signifies the completeness, the result of being : here and frequently the prophet represents destruction as inseparable from the existence of sin, as part and parcel of its being—when it has conceived it bringeth forth death.

† I can see no reason against repeating in English the reduplication found in the Hebrew—*הִצְרָעָה הִצְרָעָה*, the end, the ending.

‡ *צְפַר*, to hasten, to fly.—See Castell, and Judges, vii. 3.

§ *חַזְרָה מִזְרָה* ; or rather, as in Daniel, iv. 2, *הַרְחָרָה*, rising thoughts, conceits of thought, swelling imaginations.

There is none of them, nor of their multitude,  
Neither gathering nor wailing for them.\*

12 Come is the season, arrived is the day ;  
The buyer shall not rejoice, and the seller shall not mourn ;  
For wrath is on all the crew.

13 The seller for his sale shall have no return,  
Nor longer shall the living have their life ;  
The vision is against all the crew,  
There is no return.  
Yea, each for his iniquity of his life loseth hold.

14 Let them blow with the trumpet, and get ready all ;  
But not one shall go into the battle ;  
For wrath is on all the crew.

15 The sword without,  
And pestilence and famine in the house ;  
Who is in the field, by the sword shall he die ;  
And who is in the city, hunger and plague shall devour him.

16 And they are fled that flit of them ;  
And they are upon the mountains like doves of the valleys,  
All of them mourning each in his iniquity.

17 All hands shall be feeble, all knees shall go down.

18 They shall gird on sackcloth, and cover themselves with  
horror ;  
And upon all faces is confusion, and upon all their heads  
baldness.

19 Their silver into the streets they have thrown,  
And their gold a cause of flight is become :  
Their silver and their gold are not able to deliver them  
In the day of the wrath of Jehovah.  
Their souls they shall not satisfy,  
And their bowels they shall not fill,  
Because an offence their sin has become.

\* 10, 11. In spite of all the apparent prosperity of the wicked, so sudden and complete should their destruction be, that none should be left to bury or bewail them.

20 Both the beauty of its ornaments  
 For a boast they set it up,  
 And the images of their abominations,  
 Their detestation they have accomplished by this ;  
 Wherefore I have rendered it to themselves for flight.\*

21 And I have rendered it into the hand of strangers† for prey,  
 And to the wicked of the earth for plunder ;  
 And they shall destroy it.

22 And I have turned away my face from them,  
 And they shall pollute my sanctuary ;  
 And they shall enter into it that are robbers,  
 And they shall pollute it.

23 Work out the chain,‡ for the land is full of the guilt of blood,  
 And the city is full of violence ;

24 And I have brought the destroying heathen,  
 And they shall possess their houses ;  
 And I will put down the pride of the mighty,  
 And they shall be slain in their holy places.

25 Destruction comes ! they seek peace, and there is none.

26 Woe upon woe is coming, rumour on rumour shall be ;  
 And they shall seek a vision from the prophet ;  
 But direction has perished from the priest,  
 And counsel from the elder.

27 The king takes to wailing, the great man puts on despair,  
 The hands of the people of the land are withered ;  
 With their way I will work them,  
 And with their judgments I will doom them ;  
 And they shall know that I am Jehovah.

\* 19, 20. I know not whether the Hebrew reader will require any explanation of the difference between this rendering and that of the authorized version. By rejecting some additions there made to the original, and preserving its natural sense and order, that seems now perspicuous which was before obscure.

† Their idolatrous imagery : a superstitious terror seized them in the service of their idols—they fled, and the enemy entered.

‡ Which shall bind them over to destruction.

## CHAPTER VIII.

- 1 AND it was so, that in year the sixth, in the sixth month, on the fifth of the month, I was sitting in my house, and the elders of Judah were sitting before me, and there fell
- 2 upon me there the hand of the Lord Jehovah. And I looked, and, lo, a figure as to appearance fiery ; from the appearing of his loins, and downward, was flame ; and from his loins, and upward, as the appearance of splendour,
- 3 like a fountain of brilliant brass. And he put forth the form of a hand, and took me by the hairs of my head ; and I was borne by the spirit between earth and heaven, and brought to Jerusalem in the visions of God, to the opening of the gate within facing northward, where sits the image of
- 4 jealousy, procuring jealousy. And, lo, there the glory of
- 5 the God of Israel, like the vision I saw in the valley. And he said unto me, Son of man, lift now your eyes direct north. And I lifted my eyes direct north ; and, lo, northward at the gate the altar of the image of jealousy itself in the
- 6 entrance. And he said to me, Son of man, have you seen those deeds of abomination so gross which the house of Israel are doing here, to set me far from my sanctuary ? And still turn you, and you shall see abominable enormities.
- 7 And he brought me to the door of the court, and I looked,
- 8 and, lo, a single hole in the wall. And he said, Son of man, dig now into the wall, and, lo, a
- 9 single door. And he said to me, Enter, and see the abominable sins which they are doing here. And I entered, and saw, and, lo, all images of creeping things, and brutes disgusting, even all the idols of the house of Israel graven
- 11 on the wall round and round. And seventy men of the elders of the house of Israel (and Jaazaniah, the son of Shaphan, standing in midst of them) standing before these graven things, and each with his censer in his hand ;
- 12 and a fuming cloud of incense ascended. And he said to

me, Do you see, son of man, what the elders of the house of Israel are doing in the dark, each in the secret chamber of his concealment?\* For they say, Never shall Jehovah see  
 13 us ; forsaken of Jehovah is the earth. And he said to me, Still turn you to see the abominable enormities which they  
 14 commit. And he brought me to the door of the gate of the house of Jehovah that is towards the north ; and, lo, there sat women shedding tears for Tammuz.†  
 15 And he said to me, Have you seen this, son of man ? Still  
 16 turn you to see abominable enormities exceeding these. And he brought me to the court of the house of Jehovah, which is within ; and, lo, at the door of the temple of Jehovah, between the porch and the altar, about twenty-five men, with their backs to the temple of Jehovah, and their faces  
 17 eastward ; and they were worshipping the rising sun. And he said to me, Have you seen it, son of man ? Is it a light thing for the house of Judah to commit the abominations which they do here ? for they fill the land with oppression, and they come back to provoke me.‡ Even see them  
 18 thrusting the work of pruning to their nostrils.§ And also I

\* Concealment.—I take from the root **שְׁכִינָה** from the root **שָׁכַן**, to hedge in, cover, or conceal, as in Exod. xxxiii. 22, **שְׁכַחֲפֵי כְּפֵי עַל**, spread my hand over ; hence, with the **נ** initial, a covert or concealed place, it may have also from its apparent security been a place for storing precious things. I can see no proof for the opinion that it was an idol factory, which could not well be kept secret. The passage plainly indicates that the most secret sins are as apparent to God as the most open profligacy.

† Osiris worshipped with displayed signs of shameless obscenity ; here in God's own temple they cherished their raging lust.

‡ 17. They come back to provoke me.—Had they repented and used the appointed sacrifice for remission, I would have accepted them ; but now, by adding idolatry to all their provocations, they draw certain destruction on themselves.

§ Such seems the meaning of this remarkable expression, **חֹמְרָה אֶל אֶפְסָד** **שְׁלָחִים אֶת**. This form of **וּמַר** occurs but twice in Scripture (here, and Ezekiel, xv. 2), where the vine is compared with trees for felling, and

myself will accomplish it in wrath, with unrelenting eye, and without mercy ; and they shall cry in my ears with a voice full loud, but I will not hear them.

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## CHAPTER IX.

1 AND he cried in my ears with a loud voice, saying, Close\* are the judgments of the city ; yea, each one hath the instruments of its destruction in his hand. And, lo, six men coming from the direction of the upper gate which faces the north,† and each man had the instruments of its overthrow in his hand ; and a single man in the midst of them, clothed in linen, with the inkhorn of a writer on his loins ; and they entered and stood beside the altar of brass.

3 And the glory of the God of Israel advanced from the cherub that was over it to the threshold of the house ; and he called to the man clothed in linen, who had the writer's

4 inkhorn on his loins. Then spoke Jehovah to him, Pass through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and groan over all the abominations that are

5 wrought in the midst of it. And to the others he said in my hearing, Pass ye into the city after him, and smite ;

6 unsparing be your eyes, and ye shall not relent. The old, the prime, and even virgin, and child, and wives, shall ye slaughter to destruction ; and for every one that hath on him the mark, you shall not go near him ; and at my sanctuary shall you begin. And they began with the men,

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found awanting in the carpenter's hand ; now here their provocations are represented as sending the work of felling, pruning, or destruction so close as to touch even the nostrils. This rendering also informs us what the Lord is to do in anger, which is otherwise left to conjecture.

\* Close are.—The literal rendering, supported by the ancient versions.

† The Babylonian head-quarters were at Riblah, to the north.

7 the elders that were before the house. And he said to them, Pollute the house, and fill the courts with the slain ; get you out. And they went out, and smote in the city.

8 And it was so, as they were smiting, and I was left by myself, that I fell on my face and shrieked, and said, Ah, Lord Jehovah ! is it thyself that will destroy the whole remnant of Israel in thine outpouring of thy wrath on

9 Jerusalem ? And he said unto me, The iniquity of the house of Israel and Judah is great beyond measure ; they have filled the land with blood, and the city is full of oppression ; so they said, Forsaken of Jehovah is the

10 earth, and never shall Jehovah see it. And therefore I myself, with unsparing eye and without mercy, their ways

11 on their heads shall render. And, lo, the man clothed in linen, that had the inkhorn on his side, returned word, saying, I have done as thou hast commanded me.

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## CHAPTER X.

1 AND I looked, and, lo, in the firmament that was overhead the cherubims, as a stone of sapphire, of an appearance

2 resembling a throne, was seen over them. And he spoke to the man clothed in linen, and said, Go in between the wheels, underneath the cherub, and fill your hands with coals of fire from between the cherubims, and scatter over

3 the city. And he entered before my eyes. And the cherubims were standing to the right of the house on the entrance of the man ; and the cloud filled the court within.

4 Then went up the glory of Jehovah from above the cherubim on the threshold of the house, and filled the house with the cloud ; and the court was filled with the brightness

5 of the glory of Jehovah. And the sound of the wings of the cherubims was heard even in the court without, like

6 the voice of the Almighty when he speaks. And it was so, on the order to the man clothed in linen, saying, Take fire from between the wheels, between the cherubim, that  
 7 he went and stood beside the wheels. Then put forth the cherub his own hand from between the cherubim to the fire which was between the cherubim, and lifted and put it into the hands of him clothed in linen; and he took it, and  
 8 went out. And there appeared in the cherubim the like-  
 9 ness of the hand of a man under their wings. And I looked, and saw four wheels beside the cherubim; one wheel in the side of one cherub, and one wheel in the side of one cherub. And the appearance of the  
 10 wheels was as the colour of stone of Tarsus; and their aspects had one resemblance in them four, as if there had  
 11 been wheel within wheel. When they went, four square they four proceeded;\* they did not turn in their going; for towards the place which they faced at first, towards that  
 12 they went; they turned not as they went. And all their flesh, and their backs, and their hands, and their wings, and their wheels, were full of eyes around to their four  
 13 wheels. To them it was called "Keep rolling,"† in my  
 14 hearing. And four faces had each; face first the face of a cherub, and face second the face of a man, and the third face was a lion's, and the fourth face an eagle's. Then  
 15 went up the cherubims to the wheels. This is the living  
 16 creature which I saw by the river Chebar. And on the going of the cherubim went the wheels beside them; and

\* 11. There is nothing in the Hebrew to indicate the strange, unnatural, inconceivable mode of travelling on one's side insisted on by the authorized version. By fours, or four square, the most unassailable of all formations, they proceeded, well known in the art military, ancient and modern.

† 13. To call that a wheel which had been called so often before seems quite superfluous; but taking חנילִי for the causal form of the verb to roll, as in Jeremiah, li. 25, the command to keep rolling shows that they did not remain settled on their axle, but kept revolving on it like the world.

on the lifting of the cherubim's wings to rise above the earth, there was no changing of the wheels, still they were  
 17 beside them. When these stood, they stood; when these  
 18 rose, they rose with them; for the spirit of the living creature was in them. Then issued the glory of Jehovah from above the threshold, and stood above the cherubim.  
 19 Then raised the cherubim their wings, and were uplifted from the earth in my sight; on their issue also the wheels were with them, and stood at the opening of the gate of the house of Jehovah eastward; and the glory of the God of Israel was on them from above. This is the living creature which I saw under the God of Israel at the river Chebar; and I know that cherubim\* these were. They  
 20 four had four faces each, and four wings each; and the  
 21 resemblance of the hand of man under their wings. And for the resemblance of their faces, they were the faces I had seen on the river Chebar in their appearance; and they  
 22 each to their opposite facing went on.

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## CHAPTER XI.

1 THEN bore me away the spirit, and brought me to the gate of the house of Jehovah eastward, which faces the east; and, lo, in the opening of the gate twenty and five men; and I saw in the midst of them, Jaazaniah, son of Azer, and  
 2 Pelatiah, son of Benaiah, princes of the people. And he said to me, Son of man, these are the men which meditate iniquity, and give counsel of evil advice in this city,  
 3 saying, "Let there not be in the midst of it† the build-

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\* Cherubims—real signs of the immediate presence of the Almighty.

† אַבְרָהָם. Let there not be *in the midst* of it: the usual rendering, supported by the Syriac version and context.

ing of houses;\* this is the pot, and we ourselves are the flesh."

4 Wherefore prophesy of them, prophesy, son of man.

5 And there fell on me the Spirit of Jehovah; and he said unto me, Speak; so sayeth Jehovah,  
Thus have ye spoken, O house of Israel;  
And for the heavings of your spirits, I know them;

6 Ye would multiply the slaughtered in this city,  
And fill its squares with the slain  
In the obstinacy of your defence.

7 Wherefore, thus sayeth the Lord Jehovah,  
Your slaughtered, which ye place in the midst of it,  
They are the flesh, and itself the caldron;  
But yourselves ye shall be put out of the midst of it.

8 The sword ye have feared,  
And the sword I will bring upon you, sayeth the Lord Jehovah.

9 And I will take you out of the midst of it,  
And deliver you into the hand of the aliens,  
And execute upon you judgments.

10 By the sword shall ye fall:  
On the border of Israel will I judge you;  
And you shall know that I am Jehovah.

11 This shall not be your caldron,  
And you shall not be within it for flesh;  
At the border of Israel I will do judgment upon you:

12 And you shall know that I am Jehovah,  
In whose statutes you would not walk;  
For my judgments you have not done;  
But according to the judgments of the heathen around you  
you have done.

13 And it was so, as I prophesied, that Pelatiah, son of Benaiah  
died;  
And I fell on my face, and cried with a loud voice, and  
said, Ah, Lord Jehovah!

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\* We shall need no other dwelling; here shall we maintain our lot till we are destroyed.

An end wilt thou make of the remnant of Israel ?

14 And there was a word of Jehovah unto me to say,

15 Son of man, thy brethren, thy brethren, the men of thy kindred, even the whole house of Israel,

All that have had it said to them by such as dwell in Jerusalem,

“ Keep we far from Jehovah ;”

Who to us has given even the land for a possession.

16 Wherefore say, Thus sayeth the Lord Jehovah,

When I have sent them far away among the heathen,

And when I have scattered them among the countries,

Then shall I become to them a little sanctuary

In the countries whither they are gone.

17 Wherefore say, thus sayeth the Lord Jehovah,

Also I will gather you from the nations,

And collect you from the countries in which you are scattered ;

And I will give to you the soil of Israel,

18 And they shall enter therein, and remove all that was provoking,

And all that was abominable from within it.

19 And I will give them a heart that is single,

And a spirit new will I put within them ;

And I will remove the heart of stone from their flesh,

And give to them a heart of flesh ;

20 In order that in my statutes they may walk,

And my judgments they may keep, and do them ;

And thou shall be mine for a people,\*

And I will be theirs for a God.

21 And unto the heart, the provoking and abominable heart of theirs,

The progress of their way on their heads I will render,

Protesteth the Lord Jehovah.

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\* Loving me in Christ, and serving me in his spirit of love and new obedience ; and I will be their God and Father in him. John, xx. 17.

22 Then raised the cherubims their wings, and the wheels together with them ; and the glory of the God of Israel was 23 over them from above. And it went up, this glory of Jehovah, from over the midst of the city, and stood over the 24 mountain\* which is to the east of the city. And the spirit bore me away, and brought me to Chaldea, to the Exiled, in vision of the Spirit of God : then went up from me the vision 25 which I saw ; and I spoke to the Exiled the whole words of Jehovah which he showed me.

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## CHAPTER XII.

1 AND there was a command of Jehovah unto me to say, 2 Son of man, in the midst of a house of rebels thou dost dwell, who have eyes in them to see, and do not see ; ears in them to hear, and do not hear : for a house of rebels 3 they are. And thou, son of man, make thee furniture of removing, and remove by day in their sight ; and thou shalt remove from thy place to another place in their sight ; perhaps they may see, though a house of rebels they are. 4 And thou shalt put forth thy furniture, as furniture for moving by day in their sight ; and thou shalt go forth at 5 even in their sight, as one goeth forth that removes. In their sight dig through for thee the wall, and go forth 6 through it. In their sight on shoulder bear away in the dark ; thou shalt go forth with thy face covered, and shalt not see the earth ; for a sign have I given thee to the house 7 of Israel. And I did even as I was commanded : my furniture I put forth like furniture for removing in the day-time ; and at even I dug me through the wall with the hand ; in the dark I came forth, on shoulder I carried

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\* The Mount of Olives, where the glory of God in Christ was so often seen when he came to be our Saviour.

8 away in their sight. And there was a command of  
 9 Jehovah to me in the morning, to say, Son of man, has it  
 not been said to thee, by the house of Israel, the house of  
 10 rebels, What art thou doing ? Say to them, Thus sayeth the  
 Lord Jehovah, The prince's burden is this in Jerusalem, and  
 of the whole house of Israel who are in the midst of her.

11 Say, I am your sign ; as I have done,  
 So shall it be done among them ;  
 To exile and captivity they shall go.

12 The prince that is among them  
 On shoulder shall carry in the dark ;  
 And he shall issue out through the wall ;  
 They shall dig it through that he may have issue thereby :  
 His face he shall cover ; thus he shall not see  
 With eye of his own the land.

13 And I will spread my net over him,  
 And he shall be taken in my snare ;  
 And I will bring him into Babel, of the land of the Chaldees ;  
 Yet the same he shall not see,  
 And there he shall die.

14 And all that are round him for help,  
 And all his bands, I will scatter to every wind ;  
 And the sword shall I draw out after them.

15 And they shall know that I am Jehovah,  
 When I scatter them among the nations,  
 And winnow them among the countries.

16 And I will leave of their persons but few  
 From the sword, from the famine, and from the pestilence,  
 That they may reckon over the whole of their abominations  
 Among the nations whither they shall go ;  
 And they shall know that I am Jehovah.

17 And there was a command of Jehovah unto me to say,  
 18 Son of man, thy bread with quaking shalt thou eat,  
 And thy waters with trembling and with alarm shalt thou  
 drink ;

19 And thou shalt say unto the people of the land,

Thus sayeth the Lord Jehovah  
 To the inhabitants of Jerusalem, unto the soil of Israel,  
 Their bread in alarm they shall eat,  
 And their waters in amazement they shall drink,  
 In order to waste out of the land its fulness,  
 For the violence of all that dwell therein.

20 And the city so populous shall be destroyed,  
 And the land a desert shall become ;  
 And ye shall know that I am Jehovah.

21 And there was a command of Jehovah unto me to say,

22 Son of man, what proverb is this of yours, saying,  
 " Long are the days, and lost is every vision ? "

23 Wherefore say unto them, Thus sayeth the Lord Jehovah,  
 I will put down such a proverb as this,  
 And they shall never make the like of it again in Israel.  
 But certainly say unto them,  
 Close are the days, and the effect of every vision ;

24 For there shall never be again any vision vain  
 Or divination doubtful in the midst of the house of Israel ;

25 For it is I, Jehovah, do speak ;  
 Forasmuch as I have spoken the word,  
 It shall be done, it shall not linger longer :  
 For in your days, O house of rebels, I do speak the word,  
 And I will perform it, sayeth the Lord Jehovah.

26 And there was a command of Jehovah unto me to say,

27 Son of man, lo, the house of Israel are crying,  
 The visions which this one sees are for days many,  
 And for seasons far away this one prophesies.

28 Wherefore say unto them, Thus sayeth the Lord Jehovah,  
 Never linger longer shall any of my words ;  
 What I have commanded, by the word that shall be done,  
 Protesteth the Lord Jehovah.\*

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\* These were terrible realities that were to pass in Jerusalem and the land of Israel ; therefore the assurance of them is doubled to the Exiles in the conclusion of this chapter.

## CHAPTER XIII.

- 1 AND there was a command of Jehovah unto me to say,
- 2 Son of man, prophesy unto the prophets of Israel that prophesy, and say to them that are prophesying out of
- 3 their own heart, Hear ye the word of Jehovah ; thus sayeth the Lord Jehovah,  
Woe unto them that prophesy follies,  
That walk after their own spirits, though never a thing have they seen !
- 4 Like foxes in the desert, thy prophets, O Israel, shall be.
- 5 Ye went not up into the gaps,  
That ye might rear a fence for the house of Israel,  
To stand in the battle in the day of Jehovah.
- 6 They have seen a vain thing, and divined a lie,  
That are saying, Thus speaks Jehovah,  
And Jehovah did not send them.  
And they have presumed to confirm the word.
- 7 Was it not a vision of vanity you saw,  
And a divination of lies you uttered,  
As ye declared a protestation of Jehovah,  
And I myself had never spoken ?
- 8 Wherefore, thus sayeth the Lord Jehovah,  
By reason of your words of vanity,  
And your visions of lies,  
Even thus behold me against you, protesteth the Lord Jehovah.
- 9 And thus let my hand be against the prophets  
Who see vanity and divine lies ;  
In the congregation of my people they shall not be,  
And in the book of the house of Israel they shall not be written,  
And to the land of Israel they shall not come ;  
And ye shall know that I am Jehovah.
- 10 Wherefore and inasmuch as they have misled my people

By saying, Peace, when there was no peace ;  
 And the one built a wall, and the other daubed it with mud :  
 11 Say to the daubers with mud that it shall fall ;  
 There shall be a flood overwhelming ;  
 And I will provide stones enormous to bring down,  
 And a storm tempestuous to break in pieces.  
 12 And, lo, at the fall of the wall, shall it not be said to you,  
 Where is the daubing you daubed ?  
 13 Wherefore, thus sayeth the Lord Jehovah,  
 I will both break in pieces with storm tempestuous in mine  
 anger ;  
 And a flood overwhelming in my rage there shall be,  
 And stones enormous in fury to consume.  
 14 And I will dash down the wall which you daubed with mud,  
 And make it strike the earth, and disclose its foundations ;  
 And it shall fall, and ye shall be destroyed in the midst of it ;  
 And ye shall know that I am Jehovah.  
 15 And I will complete my wrath against the wall,  
 And them that daub it with mud ; and will say to you,  
 Naught is the wall, and naught are the daubers of it.  
 16 These prophets of Israel that prophesy to Jerusalem,  
 And see visions about it, visions of peace,  
 Where there is no peace, sayeth the Lord Jehovah.  
 17 And thou, O son of man, set thy face against the daughters  
 of thy people,  
 That prophesy from their own hearts, and prophesy against  
 them, and say,  
 18 Thus sayeth the Lord Jehovah,  
 Woe to the sewers of covers for each wrist\* of the hand,  
 And the makers of hoods for hands of every size,  
 To the ensnaring of souls.  
 Can you hunt down the souls of my people,  
 And keep† these souls of your own alive ?

\* Wrist.—אַצְוֹל here expressly referred to the hand, and must mean wrist ; had it referred to the arm, it might have meant shoulder or epaulet.

† Keep.—So Syriac and original.

19 And will ye make me profane to my people  
 For handfuls of barley and crumbs of bread ?  
 Will ye put to death the souls that ought not to die,  
 And keep alive the souls that should not live,  
 By your lies to my people that listen to lies ?  
 Wherefore, thus sayeth the Lord Jehovah,  
 Lo, I am against your coverings with which you hunt.

20 I put the souls upon fleeing away,  
 And I will rend these things from your arms,  
 And I will send away the souls ye have ensnared,  
 The souls that would flee.

21 And I will tear your hoods,  
 And deliver my people from your hand ;  
 And they shall be no longer in your hand to ensnare ;  
 And ye shall know that I am Jehovah.

22 Because ye have subdued the heart of the righteous falsely,  
 When I meant him no grief ;  
 And strengthened the hand of the wicked,  
 That he might not turn from his way of evil, and live.

23 Wherefore of vanity ye shall have no vision,  
 And divination ye shall divine no longer ;  
 And I will deliver my people from your power ;  
 And ye shall know that I am Jehovah.

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#### CHAPTER XIV.

1 AND there came to me men of the elders of Israel, and sat  
 2 before me. And there was a command of Jehovah unto me  
 3 to say, Son of man, these men there have exalted their  
 idols over their hearts, and the offence of their iniquity  
 have they set against their faces ; if I am inquired of, shall  
 4 I be inquired of by them ? Wherefore address them, and  
 say to them, Thus sayeth the Lord Jehovah, Each man of  
 the house of Israel that hath exalted his idols into his

heart, and the offence of his iniquity hath set opposite his face, and comes unto the prophets, I, Jehovah, will ensnare him for this, for the multitude of his idols. Forasmuch as ensnared is the house of Israel in their hearts, which are estranged from me by their idols, all of them. Wherefore say unto the house of Israel, Thus sayeth the Lord Jehovah, Turn ye, and be converted from your idols; and from all your abominations turn away your faces. For each man of the house of Israel, and of the stranger that sojourns in Israel, and is both estranged from me, and hath exalted his idols in his heart, and the offence of his iniquity hath set opposite his face, and comes to the prophet to inquire for him at me, I, Jehovah, will make answer to him myself.

8 And I will set my face against that man, and I will make him desolate, for a sign and for a byword, and I will cut him off from the midst of my people, and ye shall know that I am Jehovah. And the prophet when he is deceived and utters a word, it is I, Jehovah, have deceived that same prophet; and I will stretch my hand over him, and smite him out of the midst of my people Israel. And they shall bear their iniquity, whatever the iniquity of the inquirer, 11 whatever the iniquity of the prophet was; in order that there may be no straying further of the house of Israel from after me, and that they may not be polluted farther with all their sins; and they shall become to me for a people, and I will become to them for a God, protesteth the Lord Jehovah.

12 And there was a command of Jehovah unto me to say, 13 Son of man, when a country sins against me from bad to worse, then I will stretch out my hand against it, and break in it the staff of bread, and send into it famine, and cut off 14 from within it man and beast; and were there these three men within it, Noah, Daniel, and Job, these by their righteousness would deliver their souls, sayeth the Lord Jehovah.

15 Should I bring beasts over a country and bereave it, and it became deserted entirely of passengers by the presence

16 of the beasts, these three men being in the midst of it, as I live, saith the Lord Jehovah, neither son nor daughter should they deliver, themselves alone should be delivered,  
 17 and the country should be desolate: or should I bring the sword upon that country, and say to the sword, Pass into that country, and should I cut off from within it man and  
 18 beast, and these three men were in the midst of it, as I live, saith the Lord Jehovah, they should neither deliver son nor daughter, but themselves alone should they deliver:  
 19 or should I send pestilence into that country, and pour out my wrath upon it bloodily to cut off from it man and beast,  
 20 and Noah, Daniel, and Job were in the midst of it; as I live, saith the Lord Jehovah, nor son nor daughter, should they deliver, themselves by their righteousness should  
 21 deliver their souls. Therefore, thus sayeth the Lord Jehovah, What then, when four of my judgments destroying, sword, famine, beasts of prey, and pestilence, are sent by me against Jerusalem, to cut off from within it  
 22 man and beast? But see a remnant in it by flight bringing forth sons and daughters; see them issuing towards you, and look at their way, and at their doings; and be comforted concerning the evil I have brought upon Jerusalem, even  
 23 the whole that I have brought upon it. For they shall comfort you when you see their ways and their doings; and you shall know that I have not done in vain all that I have done in it, saith the Lord Jehovah.

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## CHAPTER XV.

1 **AND** there was a command of Jehovah unto me to say,  
 2 **Son of man, What is the wood of the vine**  
**Compared with any wood for felling\*** that is among the  
 trees of the forest?

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\* חומרה: from בָּמֶר, to fell, prune, cut down.

3 Can you take out of it wood to make tools ?  
 Can you take out of it a pin to hang thereon any vessel ?

4 Lo, to fire it is given for fuel ;  
 Both ends of it are fuel for fire,  
 Even the mid part of it shall be burnt up.  
 Can you turn it to profit by working ?

5 See, when it was entire, you could not use it for work ;  
 How much less when fire hath consumed it.  
 Shall it both be burnt up and used still for work ?

6 Wherefore thus sayeth the Lord Jehovah,  
 As this wood of the vine among the wood of the forest,  
 Which I have given up for fire to consume,  
 Thus have I given up the inhabitants of Jerusalem.

7 For I have set my face against them ;  
 Out of fire did they issue, and fire shall consume them ;  
 And they shall know that I am Jehovah,  
 By my settling my face against them.

8 And I will give their land to desolation,  
 Because they have sinned presumptuously,  
 Protesteth the Lord Jehovah.\*

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## CHAPTER XVI.

1 AND there was a command of Jehovah unto me to say,  
 2 Son of man, make known to Jerusalem her abominations,  
 and say,  
 3 Thus sayeth the Lord Jehovah to Jerusalem,  
 Thy quarry† and thy birth is from the land of the  
 Canaanites ;

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\* They have not only sinned, but despised God's way of remission by faith in that atonement signified by the sacrifices of his appointment ; and not only so, but, having confirmed their corruption by idolatry, they have the impudence to consult his oracle.

† מכרתי: from כרת, to dig, to quarry.

Thy father was an Amorite, thy mother a Hittite ;

4 And for thy birth, in the day of thy birth for thee none  
cut thy cord,  
And in water thou wert not washed to be seemly ;\*  
And the salt never seasoned thee,  
And in bands thou wert not swaddled.

5 Never yearned there on thee an eye  
To do for thee one of these things,  
To deal tenderly with thee ;  
And thou wert thrown forth on the face of the field,  
To the casting away of thy soul,  
On the day of this birth of thine.

6 And I passed by thee, and saw thee trodden down in thy  
blood ;  
And I said to thee in thy gore, “ Live ; ”  
Even I said to thee in thy gore, “ Live.”  
Numbers like the blades of the field I gave thee,

7 And thou wast multiplied and enlarged,  
And came to have ornament upon ornaments ;  
Breasts were formed, and thy hair was luxuriant,  
Yet wert thou naked and bare.

8 And I passed by thee, and beheld thee,  
And, lo, thy season was a season of love ;  
And I spread my wing over thee,  
And covered thy nakedness,  
And made oath to thee, and entered into covenant with thee,  
Sayeth the Lord Jehovah ; and thou becamest mine.

9 And I washed thee in water ;  
And I laved thy blood from off thee,  
And I anointed thee with oil.

10 And I clothed thee in broidered work,  
And shod thee in blue,  
And braced thee in fine linen,

\* **רָאַתָּה :** from **רָאַת**, to regard graciously, seemly, procuring favourable regard.

And covered thee with striped silk,

11 And adorned thee with ornaments ;  
And I put bracelets on thine hands,  
And a chain on thy neck ;

12 And put a jewel in thy nose, and rings in thine ears,  
And a crown of glory on thine head ;

13 And thou wert adorned with gold and silver,  
And with thy vesture of fine linen and striped silk and  
embroidery ;  
Flour, and honey, and oil didst thou eat ;  
And becamest in beauty excellent,  
And wert prosperous in ruling.

14 Then went forth thy renown among the nations  
For thy beauty, because it was complete,  
In the bravery which I had placed upon thee,  
Sayeth the Lord Jehovah.

15 And yet thou didst confide in thy beauty,  
And hast even proved unfaithful to thy name,  
And didst keep pouring out thine infidelities  
On all passengers, that theirs thou mightst become.

16 And hast taken thy clothing, and made of it for thee  
High places various, and hast proved unfaithful on them,  
As had never happened, nor yet again shall be.

17 And hast taken thy jewels so beautiful,  
Both of gold and of silver, which I gave to thee,  
And made thee images of males,  
And been even unfaithful with them.\*

18 And thou hast taken the very clothes embroidered for thee,  
and covered them ;

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\* זֶה, &c. The Syriac takes the final ז as expletive rather than possessive. The Hebrew reader will observe that it occurs most frequently in the reproaches of this prophecy, where it can have no possessive meaning. I look upon it therefore as intensative, inserting the rebuke into Israel far more powerfully than the expletive O, of frequent occurrence in Scottish poetry, can do. I have rendered it by *yet* and *even* in verse 15.

And my oil and my incense hast thou presented before them.

19 And the very bread which I had given to thee,  
The flour, and the oil, and the honey, I let thee eat,\*  
Even that hast thou presented before them  
For a savour of rest ; and it shall be so,†  
Protesteth the Lord Jehovah.

20 And you have even taken your very sons and your  
daughters,  
Which you bare for me,  
And hast even sacrificed them unto them to be devoured.  
Are they but small these infidelities of yours ?

21 Even the slaughtering of my children ?  
And thou didst give them up,  
When thou madest them pass through unto them.

22 And in all thine abominations and thy whoredoms  
Thou hast not remembered the days of thy youth,  
When thou wert naked and bare,  
A thing to be utterly trodden‡ down in thy blood thou wert.

23 And it happened after all thy wickedness,  
Woe, woe to thee ! protesteth the Lord Jehovah,

24 That thou didst build thee a brothel,  
And make thee a high place in every square ;

25 At each head of a way didst thou build thine high place,  
And hast made an abomination of thy beauty,

\* The heathens might be said to hold their wealth of the prince of this world, and to give him no more than his own in what they spent in his idolatrous worship ; but God gave Israel their land by his miraculous power, and made the keeping of his statutes the only tenure by which they could hold it ; when, therefore, they gave the fruits of it to another, they forfeited their right to it, by robbing him of his own.

† Of terrible signification :—the whole wrath and ruin not of ignorant idolaters only, but of the profaners of the knowledge and gifts of the Almighty God, shall rest upon you.

‡ נִתְבַּרְבַּר, the verb to trample, with all the intensive letters the Hebrews knew so well how to crowd around their words ; not only a loathsome vile castaway, but requiring instant crushing out of sight.

And spread wide thy feet to all passengers,  
And hast multiplied thy whoredoms.

26 And been unfaithful with the sons of Egypt,  
Thy neighbours of large flesh ;  
And hast increased thy whoredoms to provoke me.

27 And, lo, I stretch my hand over thee,  
And will sweep away thy portion,  
And give thee up to the will of them that hate thee,  
The daughters of the Philistines, that were quite confounded  
At thy ways of wickedness.

28 And thou madest advances to the sons of Assyria,  
Because thou wert not satisfied.  
And wert unfaithful with them,  
And still wert not satisfied.

29 And didst multiply thy whoredoms  
Beyond the land of Canaan towards Chaldea ;  
And even with this wert not satisfied.

30 How shall I circumcise thine heart,  
Protesteth the Lord Jehovah,  
Since thou hast done all these things,  
Deeds of a woman profligate and imperious ?

31 When thou hadst built thee thy brothel at the head of every  
way,  
And thine high places hadst made in every square,  
Then thou wert not as the whore that despises hire ;

32 But as the wife adulterous while under her husband,  
Thou tookest to the strangers.

33 To all whores they give a present ;  
But thou hast given thy presents to all thy lovers,  
And hired them to come in unto thee from all quarters in  
thy whoredoms.

34 And there has been in thee the reversal  
Of the manner of women in thy whoredoms,  
And after this manner shall none prove unfaithful ;

35 For in thy giving hire, and in that hire was not given to  
thee, consists the reversal.

Wherefore, O adulteress, hear the word of Jehovah :

36 Thus sayeth the Lord Jehovah,  
 Because of the scattering abroad of thy brass,\*  
 And the exposure of thy nakedness  
 With thy lovers, and with all thine idolatrous abominations,  
 And for the blood of thy sons, which thou gavest to them ;

37 Therefore see I will gather the whole of thy lovers that  
 thou hast mingled with,  
 Even all that thou hast loved, with all that thou hast hated ;  
 And I will gather them against thee from around,  
 And I will expose thy nakedness unto them,  
 And they shall see the whole of thy nakedness.

38 And I will adjudge to thee the doom of the adulterous and  
 shedders of blood ;  
 And I will render thee blood of fury and indignation.

39 And I will give thee up to them, and they shall destroy  
 thy brothel, and demolish thine high place ;  
 And they shall strip thee of thy garments,  
 And take away the jewels that made thee proud,  
 And lead thee out naked and bare ;

40 And bring up against thee a crowd,  
 And crush thee with stones,  
 And stab thee with their swords.

41 And burn up thy houses with fire,  
 And execute upon thee judgments in the sight of women  
 innumerable.  
 And I will make thee cease from thy whoredom,  
 And assuredly a bribe you shall never give again.

42 And I will cause the resting of my fury upon thee,  
 And the removal of my indignation from thee,  
 And I will repose, and not rage any more.

43 Because thou hast not been mindful of the days of thy youth,  
 And hast been provoking to me in all this ;

\* Ezekiel seems frequently to use this word, as we do in brazen-faced, for the impudent hardness of a profligate heart.

Therefore I am he who thy way on thine head shall render,  
Protesteth the Lord Jehovah :

And thou shalt not commit this lewdness beyond all thine  
abominations.

44 Lo, all using proverbs against thee shall make a proverb,  
Saying, Like mother, like daughter.

45 Daughter of thy mother, that cast away her husband and  
her sons ;

And sister of thy sisters, the which cast away their hus-  
bands and their sons :

Your mother was a Hittite, and your father an Amorite.

46 And thy sister the elder, Samaria,\*

She and her daughters dwell at thy left hand ;

And thy sister that is younger than thou

Dwells at thy left hand, Sodom and her daughters.†

47 And thou hast not in their ways walked,

And according to their abominations done but a little to  
provoke ;

But thou hast corrupted thee beyond them in all thy ways.

48 As I live, protesteth the Lord Jehovah,

Never did Sodom thy sister, she and her daughters,

As thou hast done, thou and thy daughters.

49 Lo, this was the sin of Sodom thy sister,

Pride, fulness of bread, and the ease of idleness were hers  
and her daughters' ;

And the hand of the oppressed and the needy they did not  
strengthen.

50 And they got puffed up, and kept doing abominably to my  
face ;

Yet I took them away according to what I saw.

51 And Samaria with the half of thy sins hath not erred ;

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\* The ten tribes—called elder, because of greater power than Moab the younger.

† Moab and Ammon are generally understood by Sodom ; they dwelt near old Sodom, are described as presently existing, and not charged with her unnatural crimes.

And thou hast kept increasing thine abominations beyond them,  
 And justifying thy sisters by all thine abominations which thou hast been doing.

52 Therefore be thou bearing thy confusion,  
 Who wert a palliation to thy sisters by thy sins ;  
 In that thou hast done more abominably than they,  
 They shall be justified before thou art ;  
 Therefore keep blushing and bearing thy confusion, for thy justification of thy sisters.

53 And I will reverse thy captivity,  
 The captivity of Sodom and of her daughters,  
 And the captivity of Samaria and of her daughters,  
 And the captivity of thy captives in the midst of them ;

54 Wherefore keep bearing thy confusion,  
 And do thou blush for all thou hast done  
 In thy giving of comfort to them.

55 And thy sisters, Sodom and her daughters, shall return to their former state,  
 And Samaria and her daughters shall return to their former state,  
 And thou and thy daughters shall return to your former state.

56 Yet thou wouldest not have Sodom thy sister to be heard of by thy mouth in the day of thy pride,

57 Before the discovery of thy wickedness,  
 Even at the time when the reproach of the daughters of Syria,  
 And all round about it, the daughters of the Philistines,  
 Brought scorn upon thee from around.

58 Thy wickedness and thine abominations thou thyself shalt bear them,  
 Protesteth Jehovah. For thus sayeth the Lord Jehovah,

59 I will even make thyself what I have made those you despise,  
 Accursed for breach of covenant.

60 And I myself will remember  
 My covenant with thee in the days of thy youth,

60 And I will rear up through thee the covenant eternal.\*

61 And thou shalt remember thy ways,  
And be confounded when I take thee, these sisters of thine,  
Her older than thou, and her younger than thou,†  
And shall give them to thee for daughters,  
Though not of thy covenant.

62 And I myself will establish my covenant with thee ;‡  
And thou shalt know that I am Jehovah :

63 By this token, that thou shalt remember and be ashamed,  
Nor shall there be to thee more any opening of mouth  
At the sight of thy confusion,  
On my forgiving unto thee the whole that thou hast done,  
Protesteth the Lord Jehovah.

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## CHAPTER XVII.

1 AND there was a command of Jehovah unto me to say,  
2 Son of man, put forth a riddle, and the comparison of a  
3 parable to the house of Israel ; and say, Thus sayeth the  
Lord Jehovah,  
An eagle,§ great, large-winged, of long pinion,  
Full of feathers, which he had bespreckled,  
4 Came to Lebanon, and seized on branches of the cedar :  
The head of its shoots he plucked away,  
And he brought it to the land of Canaan ;||  
In a city of merchants he placed it.

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\* The gospel promised to Abraham and performed in Christ.

† Her older—the nations that, having received the revelation of God's will, corrupted it ; her younger—the nations that never knew it.

‡ With such as in the profession of the gospel see most of their own unworthiness, and of God's mercy in giving Christ to cover and remove it.

§ King of Babylon, first eagle.

|| Canaan ; so the context requires and the ancient versions have it.

5 And he took seed of the land,  
 And bestowed it on a field fit for seed ;  
 Taken upon waters abounding,  
 Under strict watch\* he placed it,

6 That it might spring up and become a vine,†  
 Luxuriant and of lowly stature,  
 Which should turn the shoots thereof towards him,  
 And the roots‡ that were beneath it ;  
 That it might become and continue a vine,  
 And form buds, and send forth flowers.

7 And there was another eagle,§ large and wide-winged,  
 And of abundant plumage ;  
 And, lo, this same vine bent her roots towards him,  
 And sent her branches forth towards him,  
 To have them moistened by the rills|| of his plantations.

8 In a field that was good, and by waters abounding, she was  
 planted,  
 To form leaves, and to bear fruit, and become a vine  
 excelling.

9 Say, Thus sayeth the Lord Jehovah, Can she prosper ?  
 Shall not her roots be torn up, her fruit be cut off,  
 And a blight be on all the produce of her sprouting ?  
 And that not by the arm of the mighty, or by a people  
 numerous,

\* תְּבַעֲבָע, intensive form of תְּבַעַ, to look at narrowly, to watch.—See conclusion of 2d Chronicles.

† From the perpetual showers with which God watered it. Deuteronomy, xi. 11.

‡ A beautiful representation of the resolution of the king of Babel to keep Judea subject, obliging both princes and people to dependence on him—upmost shoots and lowest roots alike to look to him.

§ King of Egypt, second eagle.

|| Rills.—מְשִׁירָנִים, from שִׁיר, signifying, in Arabic, watering camels, a milky udder, veins conveying blood ; here, those artificial rills used for irrigation in the east.

Likely to lift her away by the roots.\*

10 For see her planting ! can it thrive ?  
Shall she not, as touched by the east wind, have withering  
blight ?  
On the rills† of her sprouting she shall be blasted.

11 And there was a command of Jehovah unto me to say,

12 Speak now to the house of rebels,  
Do you not know what these things tell ?  
Lo, the coming of the king of Babel to Jerusalem,  
And he shall take its king and its princes, and bring them  
unto him towards Babel ;

13 And he shall take of the seed of the kingdom,  
And strike with him a league, and bring him under an oath ;  
Also the mighty of the land he shall take :

14 That it may become an humble kingdom ;  
That it may never again arise,  
That it may keep his covenant to establish it.

15 But it shall rebel against him, sending its messengers  
to Egypt,  
That there may be given it horses and people in abundance.  
Can it prosper ? can it escape ?  
Whoso doeth these things, whoso breaketh covenant,  
Shall he escape ?

16 As I live, sayeth the Lord Jehovah,  
Shall he not at the seat of the king that made a king of him,  
Whose oath he despised, whose covenant he broke,  
With him in the midst of Babel, die ?

17 And not with forces great, and with gathering numerous,  
Shall he deal for him this Pharaoh in war,  
By throwing up a mound, and by building a rampart,  
To cut off souls very many.

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\* Faith must be kept even with the idolaters of this world.

† The help of Egypt, refreshed by the rills from the Nile, shall prove  
her ruin ; the king of Babylon shall destroy both her and Egypt from the  
east.

18 For despised is the oath to the breach of the covenant ;  
And, lo, he had given his hand,  
And all these he has done, he shall not escape.

19 Wherefore thus sayeth the Lord Jehovah,  
Was it not my oath which he despised ?  
And my covenant which he broke ?  
And I shall render it upon his head.

20 And I will spread over him my net,  
And he shall be taken in my snare,  
And brought to Babel ; and I will judge him there  
For his deceit which he devised against me.

21 And the whole of his fugitives, with all his bands,  
By the sword shall fall, and the remnants to every wind  
shall be parted ;  
And ye shall know that I, Jehovah, have spoken it.

22 Thus sayeth the Lord Jehovah,  
Also I will take, even I, of the prunings of this cedar lofty,  
and bestow them ;  
From the head of his suckers tender  
I will take a cutting myself,  
And plant it myself on a mountain vast and towering.

23 On the mountain of the height of Israel I will plant it ;  
And it shall raise branches, and produce fruits,  
And it shall become a cedar stately ;  
And there shall dwell beneath it all birds of every wing ;  
In the shade of its branches they shall dwell.

24 And it shall be known to all trees of the field,  
That I, Jehovah, have abased the tree that was stately,  
Have made great the tree that was humble,  
Have withered the tree full of sap,  
And made to flourish the tree which was withered :  
I, Jehovah, have spoken, and will perform.

## CHAPTER XVIII.

- 1 AND there was a command of Jehovah unto me to say,
- 2 Why have you among you users of such a proverb as this about the land of Israel, to say,  
The fathers ate the sour grape,  
And the teeth of the children are set on edge ?\*
- 3 Should there be life in myself, protesteth the Lord Jehovah,  
If there be with you still such a proverb as this in Israel ?
- 4 Behold, all souls are mine ; lo, as the soul of the father,  
even so the soul of the son, mine they are :  
The soul that sinneth, it shall die.
- 5 And a man if he be righteous, and do justice and judgment,
- 6 At the mountains not eating,  
And his eyes not lifting to the idols of the house of Israel,  
And the wife of his neighbour not corrupting,  
And unto a woman removed not approaching,
- 7 And no one oppressing,  
His pledge to his debtor restoring,  
By robbery not spoiling,  
His bread on the hungry bestowing,  
And the naked who covers with clothing ;
- 8 On usury that will not lend,  
And much interest will not take ;  
That from wickedness turneth his hand,  
With the judgment of truth deals between man and man ;
- 9 In mine ordinances walks,  
And by my judgments studies to do faithfully ;  
A righteous one is he, a life he shall live,†  
Protesteth the Lord Jehovah.
- 10 And should he breed a violent son,

\* תְּקִנִּים, blunted, or made dull (obstupescunt, Vulgate).

† See Proverb—In the way of righteousness is life ; in the pathway thereof there is no death.

A shedder of blood,  
 And a doer of any one of these things,  
 11 And who the whole of them hath not done ;  
 Yet if on the mountains he hath eaten,  
 And the wife of his neighbour defiled,  
 12 The afflicted and poor hath oppressed,  
 That spoil tore away,  
 The pledge gave not up,  
 And unto idols lifted his eyes,\*  
 Abominably doing,  
 13 That for usury gave,  
 And great interest took :  
 How can he live ? he shall not live.  
 The whole of these abominations he hath done ;  
 The death he shall die ; his blood upon him shall be.  
 14 And, lo, should he breed a son,  
 That saw the whole sin which his father did,  
 And was afraid,† and did not the like,  
 15 On the mountains he did not eat,  
 And his eyes he did not lift to the idols of the house of  
 Israel,  
 The wife of his neighbour he did not defile,  
 And no one oppressed,  
 16 The pledge held not back,  
 And spoil tore not away,  
 His bread on the hungry bestowed,  
 And the naked covered with clothing ;  
 17 From the oppressed refrained his hand,  
 Usury and large interest did not take,  
 According to my judgments dealt,  
 In mine ordinances walked ;

\* Idolatry, the crown and encourager of all profligacy and wickedness—the essence of doing abominably ; whereas true godliness checks and destroys iniquity, supplanting it with real righteousness.

† Was afraid.—נִירֵא : so the Seventy and Vulgate ; the Syriac omits it.

He shall not die for the sin of his father,  
A life he shall live.

18 His father, because of oppressively dealing,  
By robbery spoiling his brother,  
And what was not good having done in the midst of his  
people,  
Even see him die in his sins.

19 And you ask to know,  
Is there not a burdening of the son with the iniquity of the  
father ?  
Even the son with judgment and justice dealing,  
The whole of mine ordinances keeping and doing them,  
Having life and living.

20 The soul that sinneth, it shall die.  
The son shall not be burdened with the sin of the father,  
And the father shall not be burdened with the sin of the son :  
The righteousness\* that justifies upon the one shall be,  
And the guilt that condemns upon the other shall be.

21 And the sinner, if he turn from all the sin which he hath  
done,  
And observe the whole of mine ordinances,†  
And do judgment and justice,  
A life he shall live, he shall not die.

22 None of his sins which he hath done shall be remembered  
against him ;  
In his righteousness which he does he shall live.

23 Is that a pleasure in which I delight, the death of the  
wicked ? protesteth the Lord Jehovah.  
Is it not in his turning from his way and living ?

24 And on the turning of the righteous from his righteousness,  
and doing wickedly,

\* A righteousness better than his own pointed out to his faith by the ordinances he kept.

† The sinner's own guilt shall destroy him ; pardon, and a righteous spirit, given through ordinances.

If according to all the abominations that are done by the wicked he does, can he even live ?

None of the righteousness which he did shall be remembered ; In his wickedness which he works, and in his sin which he does, he shall die.

25 Yet ye have said, It is not well ordered the way of the Lord. Hear now, O house of Israel, is my way not well ordered ? Is it not your ways that are not well ordered ?

26 On the turning of the righteous from their righteousness to do wickedly,

Then death is upon them ;

In their wickedness which they do they die.

27 And on the turning of the sinner from his transgression which he did,

To do judgment and righteousness,

He to his soul gives life.

28 When he looks, and turns from all his transgressions which he did,

His life shall he quicken, he shall not die.

29 Yet, saith the house of Israel, Not well ordered is the way of the Lord.

Are my ways not well ordered, O house of Israel ?

Are they not yours the ways that are not well ordered ?

30 Wherefore, each according to his way, shall I judge you, O house of Israel, sayeth the Lord Jehovah.

Turn ye, and be converted from all your transgressions, And you shall not have your ruin in sin.

31 Cast quite away from you all your iniquities, wherein your guilt consists,

And make you a heart new and a spirit new.\*

For why should you die, O house of Israel ?

32 For I have no pleasure in the death of the dead,† protesteth the Lord Jehovah : then be ye converted, and live.

\* God's work, and yet ours ; for he does it whenever we please to ask him.

† The dead in trespasses and sins ; who are dead while they live, and are turned into hell on the destruction of their bodies.

## CHAPTER XIX.

- 1 AND do thou raise a wailing for the princes of Israel,
- 2 And say, What was thy mother ?  
A lioness, among strong lions couching ;  
In the midst of the cubs she increases her whelps.
- 3 And she brought up one of the whelps ;  
A young lion he became, and learned to tear prey, man devouring.
- 4 And hear of him did nations ;  
In their pitfall he was taken,  
And they brought him in chains to the land of Egypt.
- 5 And she saw that the hope had perished which she longed for ;  
And she took one of her whelps,  
For a young lion she set him up.
- 6 And he walked among the old lions, a young lion become,  
And he learned to tear prey, man devouring.
- 7 And felt were his bereavements, for their cities he laid waste,  
And desolated the land, and filled it with the sound of his roarings.
- 8 Then set upon him the nations around from their governments,  
And they spread over him their net ;  
In their pitfall he was taken.
- 9 And they put him in ward in chains,  
And brought him to the king of Babel ;  
He made him enter into dungeons,  
That none might hear his voice again on the mountains of Israel.
- 10 Thy mother as a vine in thy blood by the waters was planted ;  
Her fruit and her leaf were from waters abounding,  
And she had branches of strength for sceptres of dominion.

11 And great was her stature over the midst of her bulk,  
 And she was admired for her height amidst the multitude  
 of her branches.

12 Yet she was plucked up,  
 In anger to the ground she was cast,  
 And the wind of the east shrunk her up ;  
 Her fruits were broken off,  
 And withered were the branches of her strength ;  
 Fire consumed them.

13 And now is she planted in the desert, in a land dry and  
 thirsty.

14 And there issues flame from the branch of her buds ;  
 Her fruit is consumed, and there is not in her a rod of  
 strength, a sceptre of dominion.  
 Wail ye for this, and let it be for a wail.

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## CHAPTER XX.

1 AND it happened, in year the seventh, in the fifth month,  
 the tenth of it, that there came men of the elders of Israel  
 2 to inquire of Jehovah, and they sat before me. And there  
 3 was a command of Jehovah unto me to say, Son of man,  
 address the elders of Israel, and say unto them, Thus  
 sayeth the Lord Jehovah,  
 Is it to inquire of me you come ?  
 While I live shall I be inquired of by you ?  
 Protesteth the Lord Jehovah.

4 Give judgment on them, give judgment, son of man ;  
 The abominations of their fathers let them remove.

5 And say thou to them, Thus sayeth the Lord Jehovah,  
 In the day that I made choice of Israel,  
 And lifted up my hand to the seed of the house of Jacob,  
 And became known to them in the land of Egypt,

And lifted up my hand to them, saying, I am Jehovah  
your God ;

6 In that very day did I lift up my hand for them,  
To bring them out of the land of Egypt,  
To a land which I had prepared for them,  
Flowing with milk and honey, the choice of all lands.\*

7 And said unto them,  
Let each the provocation of his eyes cast away,  
And with the idols of Egypt be not defiled :  
I am Jehovah your God.

8 And they rebelled against me,  
And did not choose† to hear me ;  
None the provocations of his eyes would cast away,  
And the idols of Egypt they would not forsake ;  
And I spoke of pouring out my wrath upon them,  
Of completing my anger against them,  
In the midst of the land of Egypt ;

9 But I wrought for the sake of my name,  
That it might not be profaned in the eyes of nations  
Which they were in the midst of,  
To whom I had been made known visibly,  
As I brought them forth from the land of Egypt.

10 So I did bring them forth from the land of Egypt,  
And brought them into the wilderness ;

11 And I gave to them mine ordinances,  
And these judgments of mine I made known to them,

\* A remarkable account of God's faithfulness to his word and people. He will not hear them while they live in sin, but will punish them till they are purged of it. He will not wink at their idolatries, as at those of the heathen; but, since they knew and ought to have done better, he will execute upon them the penalties of his broken law.

Which let there be performance of them by a man, and he shall live by them.

12 And also my sabbaths did I give to them,  
To become a sign between me and between them,  
To make known that I, Jehovah, sanctified them.

13 Then rebelled against me the house of Israel in the wilderness :  
In my ordinances they did not walk,  
And my judgments they rejected ;  
Which let there be performance of them by a man, and he shall live by them ;  
And my sabbaths they profaned greatly :  
Then I spoke of pouring forth my wrath upon them in the wilderness to consume them.

14 But I wrought for the sake of my name,  
That it might not be profaned  
In the eyes of the nations, in whose sight I had brought them forth.

15 And also I lifted up my hand to them in the wilderness,  
That I would not bring them into the land I had given,  
Flowing with milk and honey, the choice of all lands ;

16 Because my judgments they rejected,  
And for my ordinances they would not walk in them ;  
And my sabbaths they profaned ;  
Because after their idols their hearts were going.

17 Then yearned my eye over them from destroying them,  
And I would not make of them an end in the wilderness.

18 And I said to their sons in the wilderness,  
In the ordinances of your fathers do not walk,  
And their judgments do not keep,  
And with their idols be not ye polluted.

19 I am Jehovah your God ; in my ordinances walk,  
And my judgments keep, and do them ;

20 And my sabbaths sanctify ;  
And let them be for a sign between me and between you,  
That ye may know that I am Jehovah your God.

21 Then rebelled against me these sons ;  
 In my ordinances they would not walk,  
 And my judgments they would not keep to do them,  
 Which let there be performance of them by a man, and he  
 shall live in them ;  
 My sabbaths they profaned :  
 Then spoke I of pouring out my wrath upon them,  
 Of completing my anger against them in the wilderness.

22 But I turned away my hand, and wrought for the sake of  
 my name,  
 That it might not be profaned in the eyes of the nations,  
 In whose sight I had brought them forth.

23 Also I myself lifted up my hand to them in the wilderness,  
 To disperse them among the nations,  
 And scatter them among the countries ;

24 Because my judgments were not done,  
 And my ordinances were rejected,  
 And my sabbaths were profaned,  
 And after the idols of their fathers were their eyes.

25 And also I myself gave them statutes not good,  
 And judgments they could not live by ;

26 And I let them pollute themselves in their offerings,  
 Wherein they made to pass away all that opened the womb,\*  
 That I might hold them guilty,  
 Until they should know that I myself am Jehovah.

27 Wherefore speak to the house of Israel, son of man,  
 And say unto them, Thus sayeth the Lord Jehovah,  
 Thus far did they blaspheme even me those fathers of yours,  
 When they presented me with perversity.

28 And I brought them into the land  
 About which I had lifted up my hand to give it them ;  
 And they looked for every rising mount,  
 And for every bushy tree, and slew there their sacrifices.

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\* They offered their first-born to Moloch, instead of redeeming them by sacrifice of God's appointment.

And presented there the provocation of their gifts ;  
 And they set there the incense of their sweet savour,  
 And they poured forth there their libations.

29 And I said to them, What is the high place to which you are going ?  
 And it is called by the name of high place unto this day.

30 Wherefore say unto the house of Israel,  
 Thus sayeth the Lord Jehovah,  
 With the way of your fathers yourselves are polluted,  
 And after their provocations you too go astray.

31 And by presenting your gifts, by passing your sons through the fire,  
 You are polluted with all your idols, till to-day ;  
 And is it I shall be inquired of by you, O house of Israel ?  
 As I live, protesteth the Lord Jehovah,  
 Can I be inquired of by you ?

32 And can the desire of your spirits be ?  
 It shall not be, as you are saying,  
 " Let us be as the Gentiles, as the tribes of the earth,  
 For the worship of wood and of stone."

33 As I live, protesteth the Lord Jehovah,  
 Shall I not, with hand strong, with arm outstretched,  
 And with wrath overpowering, rule over you ?

34 And I will bring you forth from among the nations,  
 And I will gather you from among the countries  
 Wherein you were dispersed,  
 With hand strong, with arm outstretched,  
 And with wrath overpowering.

35 And I will make you enter into the wilderness of the nations,  
 And will judge you there face to face.

36 Even as I judged your fathers in the wilderness of the land of Egypt,  
 So will I judge even you, protesteth the Lord Jehovah.

37 And I will make you pass under the rod,  
 And I will bring you under the correction of the covenant ;

38 And I will purge out of you the rebels and the transgressors against me ;  
Out of the land of their pilgrimage I will bring them,  
And into the land of Israel they shall not enter ;  
And ye shall know that I am Jehovah.

39 Thus sayeth the Lord Jehovah,  
Let each with his idols walk, let him serve them ;  
And after all, though none of you listen to me,  
That the place of my sanctuary  
Should not be polluted still  
With your gifts and with your idols.

40 Yet in the mount of my sanctuary,  
In the mount of the height of Israel,  
Protesteth the Lord Jehovah,  
There shall serve me the whole house of Israel,  
Entire in the land ;  
There shall I accept them,  
And there shall I seek for their oblations,  
And the chief of their offerings, with all their holy things.

41 With the savour of rest I will accept you,  
When I bring you forth from among the people,  
And gather you from the lands wherein you were dispersed ;  
And I will be sanctified in you in the eyes of the nations.

42 And ye shall know that I am Jehovah,  
When I bring you unto the soil of Israel,  
Unto the land concerning which I lifted up my hand to give it to your fathers.

43 And ye shall remember there your ways,  
And your whole works, with which you were polluted ;  
And shall be loathsome in your own view,  
For all your evil which you wrought.

44 And ye shall know that I am Jehovah,  
When I deal with you for the sake of my name,  
Not according to your ways so evil,  
And your works so corrupt, O house of Israel.  
Protesteth the Lord Jehovah.

45 And there was a command of Jehovah unto me to say,  
 46 Son of man, set thy face directly south,  
     And let it drop to the south, and prophesy to the forest of  
         the country south ;  
 47 And say to the forest of the south,  
     Hear the word of Jehovah : Thus sayeth the Lord Jehovah,  
     Behold I raise in thee a fire,  
     And consume in thee every green tree, and every dry tree ;  
     There is no extinguishing the flame which shall blaze,  
     And it shall burn up in it all faces from south to north.  
 48 And it shall be seen of all flesh,  
     That I, Jehovah, kindled  
     What cannot be put out.  
 49 And I said, Ah, Lord Jehovah !  
     May they not say to me,  
     Is he not a dealer in parables this ?

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## CHAPTER XXI.

1 AND there was a command of Jehovah unto me to say,  
 2 Son of man, set thy face toward Jerusalem,  
     And let it drop towards the holy places, and prophesy  
 3 To the soil of Israel ; and say to the soil of Israel,  
     Thus sayeth Jehovah, Lo, I am against thee,  
     And I will draw my sword out of its scabbard,  
     And cut off from thee the righteous and the wicked,  
     In order that I may cut off from thee the just one and the  
         wicked.  
 4 Therefore issueth my sword from its scabbard  
     Against all flesh from south to north ;  
 5 And it shall be known to all flesh  
     That even I, Jehovah, have drawn my sword from its  
         scabbard,

Not to be returned again.

6 And thou, son of man, go, sigh for the breaking of loins ;\*  
And in bitterness groan in their sight.

7 And it shall be, when they say to thee,  
For what dost thou groan ?  
Then say thou, For the report,  
Because it comes !  
And shall melt every heart,  
And slacken all hands,  
And quench every spirit,  
And all knees shall go down as water ;†  
Lo, it comes, and it shall be brought to pass,  
Protesteth the Lord Jehovah.

8 And there was a command of Jehovah unto me to say,  
9 Son of man, prophesy, and say, Thus sayeth Jehovah ;  
Say, A sword, a sword sharpened, and also polished :  
10 That it may slaughter the murdered it is sharpened ;  
That it may have in it flashing it is polished ;  
How it shall triumph,‡ this rod of my framing,  
To the despising of every tree !§

11 And he gave it to be polished,  
That it might be grasped in hand :  
For this the sharpening of the sword,  
And for this its polishing,  
That it might be given into the hand of the slayer.

12 Shriek and wail, son of man ;

\* Expressive of entire discomfiture : when the loins fail, the whole body sinks down.

† Disappearing on a thirsty soil, after the manner of water falling on a thirsty soil.

‡ How shall it triumph—rearing.—The passage is obscure, and little helped by the ancient versions : to take יְבַנֵּ from בָּנָה, to build, frame, or rear, gives the clearest meaning.

§ Shall not this sword of God's preparing triumph in the destruction of the most powerful dominion, as is signified by tree, rod, or sceptre ?

For it is among my people, it is upon all the princes of Israel :

The terrors of that sword are with my people !

13 Wherefore, smite upon thy thigh, for there is trial.  
And why if there be also the rod ?\*  
Contempt of it there shall not be,  
Protesteth the Lord Jehovah.

14 And thou, son of man, prophesy, and smite palm to palm,†  
For doubled is the sword, threefold is the sword of the slain :  
That sword of slaughter enormous  
In their inmost chambers hath at them.

15 Hence faintness of heart and increase of staggerers over all their gates,  
I have appointed the wanton‡ sword ;  
Ah ! it is fashioned, in glittering wrapt, for slaughter.

16 Unite on the right, take post on the left,  
Which way soever thy front may point.

17 Even there I will myself smite palm to palm,  
And make my fury to rest :  
Even I, Jehovah, have said so.

18 And there was a command of Jehovah unto me to say,

19 And thou, son of man, appoint thee two ways  
For the coming of the sword of the king of Babel :  
From one land they issue both of them ;  
And let the hand design at the first,§ the way to the city designed.

20 A way shalt thou appoint for the coming of the sword ;

\* The rod of doom ; the execution of judgment against them after trial.

† A very significant sign of the accomplishment of any work. When the hands have finally framed any work, and put it in its place, we smite the palms together in token of satisfaction. When the work is one of judgment, and the hands Almighty, how fearful is this sign !

‡ Wanton.—**نَّجَّانٌ**, Arabic, prosperous, prurient, wanton.

§ At the first.—So Syriac version.

That by Rabbah of the children of Ammon,  
 That by Judah to Jerusalem the fortress.

21 Surely there stands the king of Babel  
 On the main road, at the head of the two roads,  
 To divine a divination, to rattle with arrows,\*  
 To inquire of idols, to look at a liver.†

22 In his right hand is the divination of Jerusalem,  
 To place battering-rams,‡ to open the mouth for slaughter,  
 To raise the sound of a shout,  
 To raise battering-rams against the gates,  
 To pour forth a mound, to build a wall.

23 And this shall be to them as a divination§ needless  
 In their eyes they were bound by oath to them ;  
 And this is the memorial of transgression for forfeiture.

24 Wherefore thus sayeth the Lord Jehovah,  
 Forasmuch as you have brought to mind your sins,  
 By revealing your iniquities, to make your transgressions  
 seen in all your doings ;  
 In respect of this your memorial, in hand you shall be taken.

25 And thou, profane wicked prince of Israel,  
 Whose day comes, in the season of sin's ruin,

26 Thus sayeth the Lord Jehovah,  
 Remove the turban, take off the crown ;  
 This, this is not the man :  
 The humble to exalt, and the exalted to humble.

\* נְבָלָב : from נְבָל, a noise. Arrows were marked with the subjects of their doubt, which was resolved by the position in which they were found after being rattled a while in the quiver.

† The divination drawn from the appearance of the liver of the animal sacrificed, common to all heathens.

‡ Battering-rams.—So ancient versions, and our own translators in this same verse, render כְּרָבִים.

§ They shall be surprised at their doubts : their destination never should have been a matter of difficulty. Jerusalem had claimed destruction at their hand, because its inhabitants had broken their oath of obedience to the king of Babel ; it was vain to use divination in a case so plain.

27 Away! away! away! I hold him guilty;  
 Even this person shall have no being,  
 Still he advances that upon him shall do judgment;  
 And I have given him up.

28 And thou, son of man, prophesy and say,  
 Thus sayeth the Lord Jehovah, of the children of Ammon,  
 and of their reproach,  
 Even thou shalt say, A sword! a sword! let loose for  
 slaughter,  
 Polished, for devouring, even unto brightness.

29 When it appears to thee, worthless shall divination be to thee,  
 Delusive the giving of signs for thee;  
 It is at the throats of the wounded sinners,  
 On whom there hath come a day of the season of sin's ruin.

30 Return to the covert,\* into the place where thou wert created,  
 In the land out of which thou wert hewn, I will do judgment  
 upon thee,

31 And pour out upon thee my fury;  
 With the fire of my wrath I will blast thee,  
 And give thee unto the hand of men  
 That are ruthless contrivers of ruin.

32 For flame thou shalt become fuel;  
 Thy blood shall sink into the midst of the earth;  
 Thou shalt have no memorial:  
 For even I, Jehovah, have spoken it.

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## CHAPTER XXII.

1 AND there was a command of Jehovah unto me to say,  
 2 And thou, son of man,  
 Give judgment, give judgment on the city so bloody,

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\* Covert.—חָרֶת: from עָרֶה, skin, sheath, covert.

And make known to her the whole of her abominations ;

3 And say, Thus sayeth the Lord Jehovah,  
The city, with the shedding of blood in the midst of her,  
hath brought round her period,  
The service of idols is upon her for pollution.

4 For the blood which thou hast shed thou art doomed,  
And with thine idols which thou hast made thou art soiled ;  
And thou hast brought near thy day,  
And made to come on the term of thy years ;  
For this I have given thee up to reproach from the nations,  
And to reviling from all countries.

5 The nearest and the farthest from thee  
Shall take up a reproach against thee,  
Polluted, amazed, abounding in turmoil !

6 See, princes of Israel, each with his arm was in thee, in  
order to shedding of blood.

7 Father and mother are despised in thee ;  
Against the stranger have they dealt with oppression in the  
midst of thee ;  
Orphan and widow are borne down in thee.

8 My sanctuary you despise, my sabbaths you profane.

9 Men are suborned in thee for shedding of blood,  
On the mountains eat they in thee ;  
Shockingly deal they in the midst of thee.

10 The nakedness of a father is exposed in thee ;  
The soil of a removed one is wrought on in thee.

11 And each with the wife of his neighbour deals vilely ;  
And each with his mother-in-law is polluted shockingly ;  
And each his sister, the daughter of his father, humbleth  
in thee.\*

12 Hire take they in thee for the shedding of blood ;  
Usury and its increase hast thou taken,  
And hast fleeced thy neighbour cruelly,

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\* 10, 11. Nothing near in kindred, nothing loathsome in nature, can stand in the way of your lust.

And of me thou hast been doubtful, protesteth the Lord Jehovah.

13 And see I have struck my palms against the fleecing thou hast practised,  
And over the blood that is sunk into the midst of thee.

14 Canst thou keep up thine heart?  
Shalt thou clench thine hands in the day when I shall deal with thee?  
I, Jehovah, have spoken, and I shall perform.

15 And I will scatter thee among the nations,  
And winnow thee into the countries,  
And empty thy pollution out of thee;

16 And take possession of thee in the sight of the heathen ;  
And thou shalt know that I am Jehovah.

17 And there was a command of Jehovah unto me to say,

18 Son of man, become unto me hath the house of Israel for dross :  
All of them brass, and tin, and iron, and lead ;  
In the midst of the furnace dross of silver\* have they become.

19 Wherefore thus sayeth the Lord Jehovah,  
Since they have become all of them dross,  
Therefore see me gathering you into the midst of Jerusalem.

20 A heap of silver, and brass, and iron, and lead, and tin,  
amidst the furnace,  
To blow upon it fire unto melting ;  
Thus will I gather in mine anger and in my fury,  
And I will make a light, and melt down even you.

21 And I will collect you, and blow upon you with the fire of my wrath,  
And you shall melt down in the midst of it.

22 Like melted silver in the midst of the furnace,

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\* Dross of silver.—The metal by which all the others were valued. Were it dross, all the rest were worthless ; or all turned to silver dross, to show that when the princes, the heads of silver, were worthless, the whole people became reprobate.

So shall you melt down in the midst of it ;  
 And you shall know that I, even Jehovah, have poured out  
 my wrath upon you.

23 And there was a command of Jehovah unto me to say,  
 24 Son of man, say to her,  
 Thou, land, art not purged,  
 She has not been scoured\* in the day of anger.

25 A conspiracy of prophets is in the midst of her,  
 Like lions roaring for prey ;  
 A prey of souls they have devoured ;  
 Strength and glory have they received ;  
 Her widows are increased in the midst of her.

26 Her priests have violated my law, and polluted my sanctuary ;  
 Between the holy and the profane they have made no  
 distinction,  
 And between the polluted and pure they have not made  
 known,  
 And from my sabbaths they have hidden their eyes,  
 And I am polluted in the midst of them.

27 Her princes within her like wolves tear the prey,  
 To the shedding of blood, to the ruin of souls,  
 Because they are greedy of gain.

28 And her prophets bedaub them with dung,  
 Giving visions of vanity, and divining to them lies,  
 Saying, Thus sayeth the Lord Jehovah,  
 When Jehovah did not speak.

29 The people of the land they oppress,  
 Oppressing and robbing a spoil,  
 The afflicted and needy they waste ;  
 And the stranger they oppress against judgment.

30 And I sought among them for a man  
 To make up the fence, and to stand in the breach before me,  
 On account of the land, that I might not destroy it ;

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\* Scoured.—*הַמְשִׁנָּה*, a sweeping rain ; the effect of it in scouring away impurities from vegetables, water-courses, &c.

31 And none did I find. So I poured out upon them my wrath,  
 With the fire of mine anger I consumed them :  
 Their way on their heads I rendered,  
 Protesteth the Lord Jehovah.

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## CHAPTER XXIII.

1 AND there was a command of Jehovah unto me to say,  
 2 Son of man, two women, daughters of one mother, there  
     were,  
 3 And they dealt lewdly in Egypt in their youth ;  
     Lewdly there did they press forth their breasts,  
     And wrought out the loves of their virginity.  
 4 And their names were Aholah for the elder,  
     And Aholibah for her sister ;  
     And they became mine, and bore sons and daughters,  
     And were styled of Samaria Aholah, and of Jerusalem  
         Aholibah.  
 5 Then played Aholah the harlot against me, and doated on  
     her lovers,  
     On the Assyrians that were near, clothed in blue,  
 6 Governors and captains, youths desirable all of them,  
     Riders mounted on horses.  
 7 And she presented her harlotry to them,  
     Prime sons of Assyria all of them,  
     And with all on whom she doated,  
     With all their idols she was polluted,  
 8 And her whoredoms with Egypt she did not forsake ;  
     For with them had she lain in her youth,  
     And they had doings with the breasts of her virginity,  
     And had poured forth their whoredoms upon her.  
 9 For this I delivered her into the hand of her lovers,

Into the hand of the sons of Assyria, since she doated upon them.

10 They discovered her nakedness; her sons and her daughters they seized,  
And herself with the sword they slew.  
Then had she a name among women,  
When judgments were done upon her.

11 And this was seen of her sister Aholibah,  
And she was more corrupt in her pleasures than she,  
And her whoredoms were more than the whoredoms of her sister.

12 On the sons of Assyria she doated,  
Governors and captains that were near,  
Clothed in robes flowing,  
Riders mounted on horses,  
Youths desirable all of them.

13 And I saw that in corruption one way had they both.

14 Yet they added to their whoredoms,  
And gazed on men painted on the wall,  
Likenesses of Chaldeans painted in red,

15 Begirt with belts about their loins,  
With turbans dyed on their heads ;  
In appearance princely were they all,  
Resembling sons of Babel,  
Chaldeans from the land of their birth.

16 And they doated on them with gazing eye,  
And sent messengers to them in Chaldea.

17 Then came to her the sons of Babel to the couch of love,  
And they polluted her with their whoredoms ;  
And she was polluted by them,  
And thrust away her soul from them.

18 And she revealed her whoredom, and exposed her nakedness ;  
And she thrust my soul away from her,  
After the manner of the thrusting of my soul away from her sister.

19 And she multiplied her whoredoms,

To bring to mind the days of her youth,  
When she proved false in the land of Egypt ;

20 And doated upon their concubines,  
Which had ass-flesh for their flesh,  
And horse-flux for their flux.

21 And hast brought to mind the vices of thy youth,  
When dealing among the Egyptians thy loves,  
To the bruising of the breasts of thy youth.

22 Wherefore, Aholibah, thus sayeth the Lord Jehovah,  
Lo, it is I that shall rouse up thy lovers against thee,  
From whom thou hast thrust away thy soul,  
And I will bring them against thee from around ;

23 The sons of Babel, and all the Chaldeans,  
Pekod, and Shoa, and Koa, all sons of Assyria with them ;  
Chosen ones to be desired,  
Pashas and licutenants, all of them captains and renowned,  
Riders of horses all of them.

24 And there shall come against thee  
Shield-bearers, cavalry, and charioters :  
And with a throng of people, shield, and buckler, and helmet,  
Shall they pitch against thee all round :  
And I will give forth in their presence judgment,  
And they shall judge thee with their judgments.

25 And I will give way to my jealousy against thee,  
And they shall deal with thee in fury :  
Thy nose and thine ears shall they take off,  
And thy rearward by the sword shall fall :  
It is they that thy sons and thy daughters shall capture,  
And thy rearward consume in flame.

26 And they shall strip thee of thy vesture,  
And lay hold of the ornament of thy beauty.

27 And I will make to cease thy wickedness from thee,  
And thy fornications proceeding from the land of Egypt ;  
And thou shalt not lift thine eyes towards them,  
And Egypt thou shalt never remember more.

28 For thus sayeth the Lord Jehovah,

Lo, I have given thee into their hand whom thou hatest,  
Into their hand from whom thou hast thrust thy soul away;

29 And they shall deal against thee with hatred,  
And they shall take away all thy labour,  
And leave thee naked and bare,  
To the disclosure of the shame of thy fornications, and  
thine intrigues, and thine adulteries.

30 Done are these things to thee for thy fornications after  
heathens,  
Because thou art polluted with their idols.

31 In the course of thy sister hast thou walked,  
And I have put her cup into thy hand.

32 Thus sayeth the Lord Jehovah,  
The cup of thy sister thou shalt drink in its depth and  
its breadth ;  
Thou shalt become the butt of derision and scorn.

33 Made largely to hold of surfeit and sorrow,  
Thou shalt fill up the cup of amazement and desolation,  
The cup of thy sister Samaria.

34 And thou shalt drink up the same, and suck it out,  
And the sherds thereof thou shalt gnaw,  
And thy breasts thou shalt tear away :  
For I have spoken it, sayeth the Lord Jehovah.

35 Wherefore thus sayeth the Lord Jehovah,  
Because thou hast forgotten even me,  
And cast even me behind thy carcass,  
Do thou also bear thy wickedness and thy fornications.

36 Then said Jehovah unto me, Son of man,  
Give judgment on Aholah and on Aholibah,  
And show to them their abominations ;

37 For they are adulterous, and have blood in their hands,  
Even with their idols are they adulterous ;  
And their sons, which they bore for me,  
Have they given over to them to be consumed.

38 Farther, thus have they done against me ;  
They have polluted my sanctuary on the same day,

And even my sabbaths have they profaned.

39 And on sacrificing their sons to their idols,  
They even entered my sanctuary on that same day to pollute it ;  
And, lo, thus have they done in the midst of my house.

40 And they have even kept sending to men coming from afar,  
Which on messengers being sent for them have even come ;  
For whom thou hast washed and coloured thine eyes ;  
And been adorned with ornaments,

41 And taken a seat on a bed of the richest,  
With a table set out before it,  
And mine incense and my ointment thou hast placed upon it.

42 And the noise of a dissolute crew is beside her ;  
And by her are fellows innumerable,  
Men brought from Sheba from the desert,  
And they have put bracelets on their hands,  
And crowns most gorgeous on their heads.

43 And I said, She is worn out by adulteries,  
How can she play false in her fornications, even she ?

44 Yet they go in unto her, as they go in to woman whorish ;  
Thus go they in to Aholah and to Aholibah, women wicked.

45 And men that are righteous, they shall judge them  
With the doom of the adulterous, and with the doom of shedders of blood ;  
For adultery, lo, and blood are in their hands.

46 For thus sayeth the Lord Jehovah,  
I will bring up upon them a multitude,  
And give them up to vexation and spoil.

47 And they shall overwhelm them with the stones of a multitude,  
And cut them up with their swords ;  
Their sons and their daughters they shall murder,  
And their houses with fire burn up ;

48 And I will make to cease vileness from the earth,  
And instructed shall all women be,  
Nor shall they deal according to your vileness.

49 And they shall render your vileness upon you,  
 And the sins of your idols ye shall bear ;  
 And ye shall know that I am the Lord Jehovah.

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## CHAPTER XXIV.

1 AND there was a command of Jehovah unto me, in year the ninth, in month the tenth, on the tenth of the month, to say,

2 Son of man, write thee the name of the day, the very day, That strengthens the king of Babel against Jerusalem, the very same day with this,

3 And put forth to the house so rebellious a parable, And say to them, Thus sayeth the Lord Jehovah, Set on the pot, set it, and also pour into it water.

4 Gather its pieces into it, all pieces prime, Thigh and shoulder, with the choice of bones fill it.

5 Of the choice of the flock take ye, And pile well the bones in the bottom of it, Let it bubble in its boiling surely to sod its bones within it.

6 Wherefore thus sayeth the Lord Jehovah, Woe to the city so bloody, a pot with its rust\* upon it, And its rust will not go out of it ! Bit by bit must it be forced out of it, There is no casting of it over in lots.

7 For the blood that is in the midst of her,

---

\* Rust.—רַעַבָּה: so it must mean in verse 11th, where it could not be purged till the pot was set empty on the fire, and heated and burned in the brass of it, in order to melt out of it filth or hardened scum ; and not only that, but to make an utter end of rust or verdigris ; likewise so the Vulgate and Septuagint. And if a similar word in Arabic signifies pimples or scurf on the skin, the analogy is stronger for rust than for scum.

On the smooth rock\* she placed it ;  
 She shed it not on the earth, to cover it over with dust ;

8 To rouse wrath, to bring down vengeance,  
 Was this putting of blood on the smooth rock,  
 Where there could be no covering.

9 Wherefore thus sayeth the Lord Jehovah,  
 Woe to the city so bloody ! yea, I myself shall enlarge her pile.

10 Heap the billets, fire the flame, consume the flesh,  
 Let her savour go forth well spiced,  
 And her very bones along with it.

11 And settle her on the coals empty,  
 That she may heat and burn her brass,  
 And melt away in the midst of them her pollution ;  
 Let there be an end of her rust !

12 In ruinous work hath she toiled hard,  
 There is no getting out of her her great rust ;  
 Into the fire with her rust !

13 In thy corruption is revolt ;  
 Because when I would have purged thee, thou wast not  
 purged  
 From thy corruption, thou shalt never be purged more  
 Until I settle my fury upon thee.

14 I, Jehovah, have spoken it ; it comes, and I will do it ;  
 I will not draw back, nor spare, nor pity ;  
 According to thy ways, and according to thy deeds,  
 They shall judge thee, sayeth the Lord Jehovah.

15 And there was a word of Jehovah unto me to say,

16 Son of man, lo, I take from thee the desire of thine eyes  
 with a stroke ;

---

\* Smooth rock.—In a spiritual sense Jerusalem was the spot on earth that had the clearest view. The soil of earth was removed from its ordinances, and the worshippers might stand firm and unsullied in the service of the Almighty ; therefore, when they shed the blood of innocents there, they had no cover for their sin—it stood forth in fullest deformity, crying aloud for the vengeance of Heaven.

And thou shalt not wail, and thou shalt not weep,  
Never start shall a tear of thine.

17 Let the wail be hushed for the dead,  
For mourning none shalt thou make ;  
Thy turban shalt thou bind upon thee,  
And thy sandals set on thy feet,  
Never cover thy mouth, and the bread of mourners\* do not eat.

18 And I spoke to the people in the morning ;  
And death took my wife in the evening :  
And I did in the morning as I was commanded.

19 Then said unto me the people,  
Wilt thou not reveal to us what these things are to us that thou art doing ?

20 And I said unto them, A command of Jehovah has come unto me to say, Speak to the house of Israel, thus sayeth the Lord Jehovah,

Lo, I destroy my holy place, the pride of your strength,  
The desire of your eyes, and what sends longing into your souls ;

Your sons and your daughters, which you have left behind,

22 By the sword shall they fall. And you shall do as I have done :  
On the lips shall you put no covering,  
And the bread of mourners you shall not eat.

23 And your turbans shall be on your heads,  
And your sandals on your feet :  
You shall not wail, and you shall not weep ;  
But you shall pine away in your iniquities,  
And keep sighing each one to his fellow.

24 And let Ezekiel be to you for a sign :  
According to all he does shall you do ;  
When it comes, then shall you know that I am the Lord Jehovah.

---

\* אֲנַשִׁים, mourners: so Vulgate, &c.

25 And thou, Son of man, shall it not be ?  
 In the day that I take from them their strength,  
 The delight of their beauty, the desire of their eyes,  
 And the support of their souls,  
 Their sons and their daughters,

26 That in that day shall come one that fleeth unto thee,  
 To make their ears hear it ?

27 In that day he shall open thy mouth that fleeth,\*  
 And thou shalt speak, nor keep silence longer ;  
 And thou shalt be to them for a sign ;  
 And they shall know that I am Jehovah.

---

## CHAPTER XXV.

1 AND there was a command of Jehovah unto me to say,  
 2 Son of man, set thy face against the children of Ammon,  
 3 and prophesy of them ; and say to the children of Ammon,  
 Hear ye the word of the Lord Jehovah ;  
 Thus sayeth the Lord Jehovah, Because of your saying,  
 Hurrah to my sanctuary, when it was destroyed ;  
 And to the land of Israel, when it was laid waste ;  
 And to the house of Judah, when they went into captivity ;  
 4 Therefore, lo, I will give thee up to the children of the east  
 for a possession,  
 And they shall settle their folds† in thee,  
 And fix in thee their tents ;  
 Even they shall eat up thy fruits,  
 And the same shall drink thy milk.

5 And I will give up Rabbah for a lodge of cainels,

---

\* When the escaped one told what had befallen, the despisers of the Prophet, who had made him silent by their unbelief, should be constrained to receive in silence every word he spoke in the name of Jehovah.

† Folds.—So Vulgate ; *יריעת*, any strong enclosure.

And the sons of Ammon for a resting-place of sheep ;  
And you shall know that I am Jehovah.

6 For thus sayeth the Lord Jehovah,  
Because of thy clapping of hands, and thy ruffing of feet ;  
And thou hast exulted with all the spite of thy soul over the  
land of Israel ;

7 Therefore, lo, I stretch my hand over thee,  
And will give thee up to the sons of the heathen ;  
And I will give thee up for a prey to the nations ;  
And I will cut thee off out of nations,  
And I will destroy thee from among countries ;  
And I will dash thee in pieces ; and thou shalt know that  
I am Jehovah.

8 Thus sayeth the Lord Jehovah,  
Because of the saying of Moab and Seir,  
Lo, like all the heathen is the house of Judah ;

9 Therefore, lo, I will open the frontier of Moab,  
From city to city of his, from his boundary, the glory of  
the land,  
Beth-jeshimoth, and Baal-meon, and Kiriathaim,

10 To the children of the east against the children of Ammon,  
And I will give it them for a possession,  
That there may be no remembrance of the children of  
Ammon among nations.

11 And on Moab will I execute judgments ;  
And they shall know that I am Jehovah.

12 Thus sayeth the Lord Jehovah,  
Because of the dealings of Edom with spiteful vengeance  
against Judah,  
And they incurred great guilt in taking vengeance on them ;

13 Therefore thus sayeth the Lord Jehovah,  
Also I will stretch out my hand upon Edom,  
And cut off from it man and beast ;  
And give it up to desolation from Teman ;  
And they of Dedan by the sword shall fall.

14 And I will render my vengeance against Edom

By the hand of my people Israel :  
 And they shall do in Edom according to my anger and my fury ;  
 And they shall know my revenge, sayeth the Lord Jehovah.

15 Thus sayeth the Lord Jehovah,  
 Because of the dealings of the Philistines in vengeance,  
 And they took revenge in spite of soul,  
 To destroy out of hatred inveterate ;

16 Therefore thus sayeth the Lord Jehovah,  
 Lo, I will stretch out my hand over the Philistines,  
 And I will cut off the slaughterers,\*  
 And I will destroy the remnant of the shore of the sea.

17 And I will execute upon them vengeance ample,  
 With rebukes of wrath ;  
 And they shall know that I am Jehovah,  
 When I render my vengeance upon them.

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## CHAPTER XXVI.

1 AND it came to pass in the eleventh year, in the first month,  
 there was a command of Jehovah unto me to say,

2 Son of man, forasmuch as it hath been said by Tyre  
 against Jerusalem,  
 Aha, broken are the gates† of the nations ;  
 The concourse is to me ;  
 I shall be filled, she shall be deserted ;

3 Therefore thus sayeth the Lord Jehovah,  
 Lo, I am against thee, Tyre,  
 And I will bring up against thee nations many,  
 Like the heaving sea with his billows.

---

\* Slaughterers.—So the Vulgate renders כְּרָבִים.

† Gates.—The gates of Jerusalem—the resort of nations, as it must have been, from the immense wealth of Solomon's time.

4 And I will destroy the walls of Tyre,  
 And tear down her towers ;  
 And sweep her dust from off her,  
 And turn her into sheer rock.

5 A spreading-place for nets shall she become in the midst of  
 the sea ;  
 For I have spoken it, protesteth the Lord Jehovah ;  
 And she shall be for a prey to the nations.

6 And her daughters that are in the field by the sword shall  
 be slain ;  
 And they shall know that I am Jehovah.

7 For thus sayeth the Lord Jehovah, Lo, I bring against Tyre  
 Nebuchadrezzar, king of Babel, from the north,  
 A king of kings, with horse, and with chariot, and with  
 cavalry,  
 And tribe and nation many.

8 Thy daughters in the field with sword he shall slay ;  
 And present against thee a wall,  
 And heap against thee a mound,  
 And raise against thee the shield.\*

9 And the stroke of his battery† he shall bestow on thy walls,  
 And thy towers he shall strike down with his weapons.

10 By the multitude of his horses he shall cover thee with  
 their dust ;  
 At the sound of horse, and wheel, and chariot, shaken are  
 thy walls,  
 On his entry through thy gates, as they enter a city stormed.

11 With the hoof of his horses he shall trample all thy squares :  
 Thy people with the sword he shall slay,  
 And the heights of thy strength to the earth shall bring  
 down.

12 And they shall make a spoil of thy wealth, and a prey of  
 thy merchandise ;

\* Probably the battering-shield, to protect the makers of the breach.

† Battery.—**רַבָּבָה**: Vulgate, aries.

And they shall destroy thy walls,  
 And thine houses desirable shall they beat down ;  
 And thy stones, and thy timber, and thy soil,  
 Into the midst of the sea they shall set.

13 And I will put an end to the revelry of thy singers ;  
 And the sound of thy harps shall be heard no more.

14 And I will render thee sheer rock :  
 A place for spreading of nets shalt thou become ;  
 Thou shalt never be built upon more :  
 For I, Jehovah, have spoken it, protesteth the Lord Jehovah.

15 Thus sayeth the Lord Jehovah to Tyre,  
 Hath there not, at the sound of thy fall,  
 On the shriek of them slain in slaughter murderous in the  
 midst of thee,  
 Been a quaking of the islands ?

16 And down come from their thrones  
 All princes of the sea,  
 And put away their robes  
 And their vestures embroidered strip off :  
 In shudderings clothed ;  
 On earth seated,  
 They even tremble every moment,  
 And are confounded because of thee.

17 And they take up for thee a wailing, and say of thee,  
 How hast thou perished that dwelt upon the waters,  
 The city renowned that was strong in the sea,  
 She with her inhabitants, that struck their awe into all that  
 resorted to her !

18 Now tremble the isles at the day of thy fall ;  
 And there are terrors on the shores\* on whose seas thou  
 wentest forth.†

\* Shores.—**הָאִים**, a name for islands, being shored all round ; for the colonies of Tyre on the shores of the continent.

† **מִצְחָה בַּיּוֹם**—Literally, in whose waters were the issues of thee—rendered, on whose seas thou wentest forth, as it preserves the order of the Hebrew, and strengthens the meaning in English.

19 For thus sayeth the Lord Jehovah,  
 When I give thee up for a city desolate,  
 Like the cities that are not inhabited ;  
 When I bring up upon thee the deep,  
 And thou art engulfed by waters mighty ;

20 And I bring thee down with them that are lowered in  
 the pit,  
 Unto the people that were of old,  
 And make thee dwell in the land infernal,  
 Amidst desolations ancient, with them that are lowered in  
 the pit,  
 That thou mayest not be inhabited ;  
 And give my glory to the land of them that live ;

21 Time-worn have I made thee, and there shall be no more  
 of thee :  
 And thou shalt be sought for, and never found again for ever,  
 Protesteth the Lord Jehovah.

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## CHAPTER XXVII.

1 AND there was a word of Jehovah unto me to say,  
 2 And thou, Son of man, raise over Tyre the wailing,  
 3 And say to Tyre, I made thee dwell on the entrance of  
     the sea,  
     The mart of nations from shores innumerable ;  
     Thus sayeth the Lord Jehovah, O Tyre, thou art saying,  
 4 It is I that am perfect in beauty in the midst of the seas,  
     Thy neighbours\* that built thee have completed thy beauty.  
 5 Firs of Senir have they framed to thee for all planks ;

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\* Thy neighbours.—So the Vulgate ; the context requires it. Ashur, Zidon, Gebal, &c., all contribute their part. This also presents a more perfect parallelism of line.

Cedars from Lebanon have they taken to make masts over thee;

6 Oaks of Bashan they wrought into thine oars ;  
Thy benches are made of ivory by the daughters of Assyria,

7 From the isles of Chittim. Fine linen, with embroidery of Egypt, has been thy sail, affording unto thee an ensign ;  
Blue and purple from the isles of Elishah were thy covering.

8 The inhabitants of Zidon and Arvad were rowers to thee :  
They wise men, O Tyre, were within thee,  
Of them were thy pilots.

9 The ancients of Gebal and her wise ones were within thee,  
giving strength to thy decays :  
All ships of the sea and their sailors were in thee to mingle in thy trade.

10 Persia, and Lud, and Phut, were in thine army, each making war for thee :  
Shield and helmet hung they in thee ; they set forth thy bravery.

11 The sons of Arvad and thy power were over thy ramparts around,  
And the Gammadims in thy towers have been :  
Their spears have they hung on thy walls ;  
Everywhere they perfect thy beauty.

12 Tarshish\* is thy trader in abundance of all wealth ;  
In silver, in iron, in tin, in lead, have they held thy warehouses.

13 Greece, Tubal, and Meshech, they are thy furnishers ;  
With persons of men and vessels of brass have they held thy fairs.

14 From the house of Togarmah, horses, and riders, and mules,  
have they placed in thy booths.

15 The sons of Dedan are thy merchants ;  
Of shores innumerable the trade is in thy hand :

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\* Carthaginians trading to Tarshish.

Horns, ivory, and ebonies, are returned for thy hire.

16 Syria is thy furnisher for thy numerous manufactures :  
With gem,\* purple and party-colour,  
And fine linen, and silks, and needlework, they present in  
thy fairs.

17 And Judah, and the land of Israel, they are thy traders :  
Wheat of the best sort,† balsam, and honey, and oil, and  
rosin, they present in thy markets.

18 Damascus is thy caterer, in the multitude of thy dealings  
multiplying all substance,  
In wine of Helbon, and wool most bright.

19 And Dan, and Greece, and Arabia, to thy markets contribute ;  
Wrought-iron, cassia, and sweet cane, in thy fairs having.

20 Dedan is thy furnisher with harness-équipage for riding.

21 Arabia, and all the princes of Kedar, are themselves tra-  
vellers to thy hand,  
With lambs, and rams, and he-goats, with them to furnish  
thee.

22 Merchants of Sheba and Rome,‡ they are thy traffickers :  
With the prime of all perfume, and with every precious  
stone, and gold, do they hold thy markets.

23 Haran, and Canneh, and Eden, are furnishers ;  
Arabia, Assyria, Chilmad, traffic with thee.

24 They trade with thee in all sorts of coverings of blue, party-  
colour, in caskets with precious things.

25 With cables, moorings, and cedars, are in thy markets,  
Ships of Tarshish, thy chiefs§ in thy trade ;  
And thou hast overflown, and been glorified greatly.

26 Into the heart of the seas, among billows abounding,

\* Gem, &c.—So Vulgate ; and it seems so difficult to determine the precise jewels intended by ancient writers, that the more general the rendering the better.

† Best sort.—Balsam, &c. : so the ancient versions.

‡ Rome, רֹמֶה.

§ Thy chiefs.—שָׁרוֹתִים : so Vulgate, &c.

Have they brought thee, these rowers of thine ;  
 A storm from the east has wrecked thee in the heart of the  
 seas.

27 Thy wealth, thy merchandise, thy credit,  
 Thy seamen, and thy pilots, the repairers of thy decays,  
 And the parties in alliance with thee,  
 And the whole men of thine army that are in thee,  
 With the whole multitude that are in the midst of thee,  
 Shall fall into the heart of the sea  
 In the day of thine overthrow.

28 At the sound of the cry of thy pilots there is trembling in  
 thy suburbs.

29 And down come from their ships all holders of the oar,  
 Seamen, all pilots of the main, on land take post ;

30 And raise a sound over thee with their voice,  
 And wail bitterly, and throw dust on their heads,  
 And in ashes roll themselves :

31 And make them bare for thee unto baldness,  
 And gird them with sackcloth, and weep for thee,  
 In bitterness of soul, with sobbing bitter,

32 And raise about thee their story\* of wailing,  
 And lament over thee :  
 “ Who as Tyre so silent† in the midst of the sea ?

33 By the issue of thy merchandise seaward  
 Didst thou satisfy nations innumerable ;  
 With the abundance of thy wealth and of thy trade  
 Thou madest rich kings of the earth.

34 Now art thou shivered by the seas  
 Into the deep waters, thy trade, and the whole company in  
 the midst of thee, are fallen.

35 All dwellers in islands are confounded because of thee,  
 Even their kings are storm-struck,‡

\* Story.—*בְּנִיחָם*, building, story.

† So silent.—*כַּרְמָח* : from *רַמָּח*, silent ; so Vulgate.

‡ Storm-struck.—*שָׁעַרְוּ שָׁעַרְוּ* : Vulgate, tempestate percussi.

They are scathed\* in countenance.

36 Merchants of nations hiss out over thee terrors ;  
Thou hadst a being, but no more of thee for ever."

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## CHAPTER XXVIII.

1 AND there was a command of Jehovah unto me to say,

2 Son of man, say to the Prince of Tyre, Thus sayeth the Lord Jehovah,  
Because uplifted is thine heart, and thou hast said,  
I am God myself, on the throne of the Almighty am I seated, in the heart of the seas ;  
And being a man and no god, yet hast set forth thine heart as the heart of the Almighty :

3 Behold, thou art wiser than Daniel ;  
All secrets are they not thine ?

4 By thy wisdom and thy device thou hast made thee wealthy, And wrought gold and silver into thy treasures.

5 By the greatness of thy wisdom, in thy trade Thou hast multiplied thy wealth,  
And uplifted is thine heart with thy wealth.

6 Therefore, thus sayeth the Lord Jehovah,  
Because thou hast set forth thine heart as the heart of the Almighty,

7 Therefore, behold, I bring upon thee strangers, the terrible of the heathen ;  
And they shall draw their swords upon the beauty of thy wisdom,  
And pollute thy splendour.

8 To the grave shall they bring thee down,  
And thou shalt die the death of them slain in the heart of the sea.

---

\* Scathed.—*רָעַמְרָא*, are thunderstruck.

9 Wilt thou keep calling thyself Almighty before thy slayers ?  
Even thou art man, and no god, in the hand of thy  
slaughterers.

10 The death of the uncircumcised shalt thou die by the hand  
of strangers ;  
Because I myself have spoken it, protesteth the Lord  
Jehovah.

11 And there was a command of Jehovah unto me to say,

12 Son of man, raise a wailing over the king of Tyre,  
And say to him, Thus sayeth the Lord Jehovah,  
It is thou that art perfect in pattern,\*  
Full of wisdom, and complete in beauty.

13 In Eden, the garden of God, hast thou been ;  
Every stone of price forms thy covering,  
The ruby, topaz, and jasper, chrysolite, and onyx, and beryl,  
Sapphire, and carbuncle, and emerald ;  
And gold, was the handmaid† of thy beauty ;  
And thine engravings‡ in thee,  
In the day of thy prosperity§ were they prepared.

14 O thou cherub, anointed, overshadowing ;  
Even I set thee in the mount of the sanctuary of God,  
That thou mightst in the midst of the stones|| of fire keep  
walking.

15 Perfect hast thou been in thy ways,  
From the day of thy creation till the discovery of wicked-  
ness in thee.

\* Perfect in pattern.—*חוותם תכנית*, sealed, complete, perfect ; and *כון*,  
form, model, pattern.

† Handmaid.—*מלאתה*, a messenger, doer of one's business, handmaid.

‡ The beauty of Tyrian jewels enhanced by their golden settings ; also by  
their engravings—*נקביך*, bore, engrave.

§ Prosperity.—*חכמך*, make fat, prosperous.

|| Precious stones—perhaps stars, from their individual brightness ;  
meaning that the magnificence of his power so far exceeded that of all the  
princes of the earth, that he seemed to belong rather to heaven than to this  
lower world.

16 The abundance of thy traffic filled the midst of thee with violence,  
And thou hast sinned ; and I will smite thee out of the mount of God ;  
And I will destroy the cherub overshadowing from the midst of the stones of fire.

17 Uplifted is thine heart by thy beauty ;  
Thou hast spoiled thy wisdom through thy splendour ;  
To the earth will I dash thee ;  
Before kings will I expose thee, making a spectacle of thee.

18 By the abundance of thine iniquity, by the injustice of thy trade,  
Thou art smitten from thy sanctuary ;  
And I will bring forth a flame from the midst of thee,  
The self-same shall consume thee ; and I will turn thee to ashes on the earth  
In the sight of all that behold thee.

19 All that knew thee among the nations shall be amazed at thee :  
Dreadful wert thou, yet art thou come to nothing for ever.

20 And there was a word of Jehovah unto me to say,

21 Son of man, set thy mouth against Zidon, and prophesy of her,

22 And say, Thus saith the Lord Jehovah,  
Lo, I am against thee, Zidon, and will be glorified in the midst of thee ;  
And they shall know that I am Jehovah,  
When I execute upon her judgments,  
Then I will be sanctified in her.

23 And I will send into her pestilence, and blood into her streets ;  
And they shall fall down slain in the midst of her,  
When the sword is upon her all round ;  
And they shall know that I am Jehovah.

24 And she shall not be longer to the house of Israel  
A thorn of bitterness, and a brier tormenting,  
Everywhere around dividing them ;  
And they shall know that I am Jehovah.

25 Thus sayeth the Lord Jehovah,  
 When I gather the house of Israel from the nations among  
 which they are scattered,  
 I will also be sanctified in them in the eyes of the heathen,  
 And they shall dwell in their land which I gave to my  
 servant Jacob.

26 And they shall dwell in it securely, and build houses, and  
 plant vineyards ;  
 And they shall dwell securely, when I execute judgments  
 on all that derided them round about ;  
 And they shall know that I, Jehovah, am their God.

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## CHAPTER XXIX.

1 AND in year the tenth, in the tenth month, the twelfth of it,  
 There was a command of Jehovah unto me to say,

2 Son of man, set thy face against Pharaoh, king of Egypt,  
 And prophesy against him, and against the Egyptians  
 altogether :

3 Speak, and say, Thus sayeth the Lord Jehovah,  
 Behold I am against thee, Pharaoh, king of Egypt,  
 The dragon mighty, couching between his rivers,  
 That says, " Mine is my river, and I myself made it."

4 And I will put hooks in these jaws of thine,\*  
 And I will make the fish of thy river to stick in thy scales ;  
 And I will bring thee up from between thy rivers,  
 With the whole fish of thy rivers in thy scales stuck fast.

5 And I will cast thee off in the desert, thee and the whole  
 fish of thy rivers ;  
 On the face of the field shalt thou fall,

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\* Jaws of thine.—Expressed emphatically, because out of them came  
 Pharaoh's blasphemies about the river.

Thou shalt not be gathered nor collected :  
To the wild beast of the earth and the fowls of heaven  
have I given thee for food.

6 And it shall be known to all the dwellers in Egypt that I  
am Jehovah,  
Because they were a staff of reed to the house of Israel.

7 When they laid hold of thee in their hands,  
Thou didst burst asunder, and rent for them the whole  
shoulder ;  
When they leaned upon thee, thou brakest in pieces, and  
broughtest to a stand for them the whole loins.

8 Wherefore thus sayeth the Lord Jehovah,  
Behold I bring against thee the sword,  
And will cut off from thee man and beast.

9 And the land of Egypt shall become deserted and waste ;  
And they shall know that I am Jehovah ;  
Because of the saying, " The river is mine, myself made it."

10 Wherefore, lo, I am against thee, and against thy river,  
And I give up the land of Egypt to wasting barren  
desolation,  
From the tower of Syene to the border of Ethiopia.

11 There shall not pass through it the foot of man,  
Nor shall the foot of beast pass through it,  
Nor shall it be inhabited forty years.

12 And I will lay the land of Egypt waste,  
In the midst of countries desolate,  
And her cities in the midst of cities destroyed shall be  
desolate forty years ;  
And I will scatter the Egyptians among the nations,  
And winnow them among the countries.

13 Yet thus sayeth the Lord Jehovah,  
At the end of forty years I will gather the Egyptians from  
among the nations among which they are scattered,

14 And bring back the captivity of the Egyptians ;  
And I will bring them back to the land of Pathros, unto  
the land of their nativity ;

And they shall prove there a kingdom abject.

15 Among the kingdoms they shall become abject ;  
 And they shall not be uplifted again among the nations ;  
 For I will make them small, that they may never bear rule  
 among nations.

16 And it shall not again become to the house of Israel a  
 ground of confidence,  
 To bring to remembrance iniquity, as they turn after them ;  
 And they shall know that I am the Lord Jehovah.

17 And there was in the twenty-seventh year, in the beginning  
 of the first month, there was a command of Jehovah unto

18 me to say, Son of man,  
 Nebuchadrezzar, king of Babel, made his army serve a  
 great service against Tyre :  
 Every head was bald, every shoulder peeled, wage there  
 was none for him and his army from Tyre, for the service  
 which he served against her ;

19 Wherfore thus sayeth the Lord Jehovah,  
 Behold I give to Nebuchadrezzar, king of Babel, the land  
 of Egypt ;  
 And he shall carry off her multitude,  
 And seize her spoil, and prey upon her plunder ;  
 And that shall be the hire of his army.

20 I bestow on them even the land of Egypt,  
 Because they have wrought for me,\* protesteth the Lord  
 Jehovah.

21 In that day I will make a horn to bud for the house of  
 Israel,  
 And to thee will I give an opening of the mouth in the  
 midst of them ;  
 And they shall know that I am Jehovah.

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\* Their work which was wrought upon her (Tyre).

## CHAPTER XXX.

- 1 AND there was a command of Jehovah unto me to say,  
2 Son of man, prophesy, and say, Thus sayeth the Lord  
Jehovah,  
Wail ye, woe worth the day !
- 3 For near is the day, even close is the day of Jehovah,  
A day of clouds ; the term of the heathens it shall be.
- 4 For come hath the sword unto Egypt.  
And there shall be great anguish in Ethiopia,  
On the fall of the slain in Egypt ;  
They shall seize her multitude,  
And tear up her foundations.
- 5 Ethiopia, Libya, and Lydia,  
And the whole of Arabia and Chub,  
And the sons of the land confederate with them,  
By the sword shall they fall.
- 6 Thus sayeth Jehovah,  
Even they shall fall that are the props of Egypt ;  
And down goes the pride of her strength ;  
From the tower of Syene by the sword shall they fall  
within her,  
Protesteth the Lord Jehovah.
- 7 And they shall be waste among countries desolate,  
And the cities thereof amidst such cities  
Desolations shall become.
- 8 And they shall know that I am Jehovah,  
When I set fire to Egypt,  
And there is a dashing to pieces of all her helpers.
- 9 In that day shall issue messengers from before me in ships,  
To terrify Ethiopia the confident ;  
And there shall be great anguish upon them, as in the day  
of Egypt ;  
Certainly look for its coming.
- 10 Thus sayeth the Lord Jehovah,

I will put to rest the turmoil of the Egyptians,  
By the hand of Nebuchadrezzar, king of Babel.

11 He and his people with him, the terrible of the heathen, are  
coming up to destroy the land ;  
And they shall draw their swords against Egypt,  
And fill the country with slain.

12 And I will give up her streams to drought,  
And sell the country into the hand of destroyers ;  
And lay waste the land, and the fulness thereof, by the hand  
of strangers :  
I, Jehovah, have spoken it.

13 Thus sayeth the Lord Jehovah,  
I will even destroy the images, and make an end of the  
idols of Noph ;  
And prince out of the land of Egypt shall there never be  
again ;  
And I will give out fear upon the land of Egypt ;

14 And lay waste Pathros, and set fire to Zoan,  
And execute judgments on No ;

15 And pour out my fury on Sin, the strength of Egypt ;  
And I will cut off the crowd of No.

16 And I will give out a flame on Egypt,  
A pang that shall torture Sin ;  
And No shall be exposed to breaking up,  
And Noph to torments daily.

17 The choice ones of Aven and Phibeseth by the sword shall  
fall,  
And themselves into captivity are gone.

18 And in Tephaphnehes dark is the day,  
When shivered were there the sceptres\* of Egypt ;  
And there ceased within her the pride of her strength :  
For herself, a cloud shall cover her ;  
And her daughters into captivity are gone.

\* Sceptres.—So Vulgate ; and generally שָׁמֶן signifies rod or sceptre, most appropriate here.

19 And I will do judgments on the Egyptians ;  
And they shall know that I am Jehovah.

20 And it happened in the eleventh year, in the first month, seventh of it, there was a command of Jehovah unto me to say,

21 Son of man, the arm of Pharaoh, king of Egypt, I have broken ;  
And see there is no binding of it to give healing.

22 To put a bandage to brace it with strength, to seize the sword.

Wherefore thus sayeth the Lord Jehovah,  
Behold, I am against Pharaoh, king of the Egyptians,  
And I will break in pieces that arm of his so strong,  
And with the breach also make to fall the sword from his hand.

23 And I will scatter the Egyptians among the nations,  
And winnow them through the countries.

24 And I will strengthen the hand of the king of Babel,  
And give my sword to his hand ;  
And break the arms of Pharaoh,  
And he shall utter the groans of the slaughtered before him.

25 And I will strengthen the arms of the king of Babel,  
And the arms of Pharaoh shall fall down ;  
And they shall know that I am Jehovah,  
When I put my sword into the hand of the king of Babel,  
And he stretches it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations,  
And winnow them among the countries ;  
And they shall know that I am Jehovah.

## CHAPTER XXXI.

- 1 AND it happened in the eleventh year, in the third month, on the first of it, there was a command of Jehovah unto me to say,
- 2 Son of man, say to Pharaoh, king of Egypt, and unto his multitude,  
Unto whom shalt thou be likened in thy greatness ?
- 3 Lo, to a flourishing\* cedar in Lebanon, of fair branches, And of forest shade, and of a stately height, And amidst thickening twigs having his boughs.
- 4 The waters have made him great, The deep hath exalted him, Their streams went all round their plantations, And what went up from them was sent to all trees of their field.
- 5 Because of this enlarged was his stature above all trees of the field ; And multiplied were his branches, And lengthened were his boughs, By the waters abounding on his sending them forth.
- 6 In his branches built every fowl of heaven, And beneath his boughs brought forth all beasts of the field, And in his shade there dwelt all nations mighty.
- 7 And he became fair in his greatness, by the length of his shoots, For he had his roots by waters abounding.

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\* Flourishing.—It seems better to take שׁוֹר for an adjective, meaning forward, prosperous, happy, than for the proper name of Assyria ; for looking to the beginning and end of the address, it is simply and singly intended for Egypt, and has nothing whatever to do with Assyria. I confess myself quite unable to account for the introduction of that name here by former translators.

8 The cedars are no company\* for him in the garden of God ;  
 The fir-trees cannot be compared to his branches ;  
 The plane-trees† are nothing to his boughs ;  
 No tree in the garden of God can compare with him in  
 his beauty.

9 Beautiful have I made him with the multitude of his shoots ;  
 And jealous of him are all trees of Eden  
 Which are in the garden of God.

10 Wherefore thus sayeth the Lord Jehovah,  
 Forasmuch as thou art of portly stature,  
 And he gives out his boughs into the midst of thickening  
 branches,  
 And uplifted is his heart with his bulk ;

11 Even I have delivered him into the hand of godlike nations ;  
 His work shall be done for him :  
 In his wickedness I have thrust him forth.

12 And they shall cut him down, these strange terrible  
 heathens,  
 And cast him away ; on the mountains,  
 And into all valleys, shall fall these shoots of his,  
 And shivered are his branches in all glens of the earth ;‡  
 And gone from under his shade have all nations of the earth,  
 For they have deserted him.

13 On his ruin shall roost the whole fowls of heaven ;  
 And as for his branches, have at them all beasts of the field.

14 In order that none may enlarge their stature of all trees by  
 the waters,  
 Nor give forth their shoots from the midst of thick branches,  
 Nor rank with them in their bulk, of all swallowers of water ;

\* Company.—רְמָמָה, not of his people or company ; reduplication common with Ezekiel.

† Plane trees.—So Vulgate.

‡ Reared on the height of exalted empire, the mountains, the mightiest of nations, felt his fall ; but his wreck was too great for them to sustain : it rolled from these heights into valley and glen—the poorest of the people shared his spoil.

For all of them are given over to death,  
 To the land that is lowest amid the children of men,  
 To such as go down to the pit.

15 Thus sayeth the Lord Jehovah, In the day of his descent  
 to hell

I made to mourn : my covering that was over him the deep,  
 And I withheld his streams,  
 And I restrained the waters abounding ;  
 And I saddened for him Lebanon,  
 And all trees of the field over him fainted.

16 With the sound of his fall I made the nations tremble,  
 On his descent to hell with those that go down to the grave :  
 Then found comfort in the land beneath  
 Every tree of Eden, the choice and good of Lebanon.

17 All that swallowed water,  
 Because they had his company as they went down to hell,  
 Unto those slain with the sword ;  
 Yet his arm made them sit under his shadow  
 In the midst of the nations.

18 Unto whom canst thou be likened ?  
 Like this what glory even amid the mighty among the trees  
 of Eden ?  
 And thou art brought down with the trees of Eden  
 Unto the land beneath ;  
 In the midst of the uncircumcised thou shalt sleep,\*  
 With them slain by the sword.  
 This is Pharaoh, and all his multitude,  
 Sayeth the Lord Jehovah.

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\* Sleep.—שְׁמַן, so rendered commonly—as of each king of Israel, he slept  
 with his fathers.

## CHAPTER XXXII.

1 AND it happened in the twelfth year, in the twelfth month, on the first of the month, there was a command of Jehovah unto me to say, Son of man,

Raise a wailing over Pharaoh, king of Egypt, and say to him, The lion of nations hast thou resembled, Yea, thou hast been as the dragon\* in the seas ; And thou hast burst forth among thy rivers, And made foul the waters with thy feet, And kept trampling their streams.

3 Thus sayeth the Lord Jehovah, I will even spread over thee my net In the assembly of nations many ; And they shall bring thee up in my drag.

4 And I will leave thee on the land, On the face of the field I will cast thee forth, And make to light upon thee the whole fowls of heaven, And I will glut with thee the wild beasts of all the earth.

5 And I will give forth thy flesh on the hills, And fill the valleys with thine offal.†

6 And I will drench the land thou hast overlain‡ with thy blood Unto the very mountains ; And the valleys§ shall be gorged with thee.

7 And I will shroud, when I quench thee, the heavens, And I will darken even their stars ;

\* Dragon.—*תְּנִינָה*, rendered dragon by all the ancient versions ; probably the crocodile, frequent in the Nile and inland seas.

† Offal.—From *רְמֹת*, to cast away ; Vulgate, sanguis.

‡ Overlain.—*תְּנִינָה*, so rendered in very many places ; and if it be an overlaying, as of infants, causing death, the expression is emphatic. One scarcely knows how to swim, with the authorized version, on land.

§ Valleys or glens.—*מִקְנָה* : so ancient versions.

The sun ! in clouds I shall cover it,  
 And the moon shall not brighten her ray.\*

8 All shining lights in heaven  
 I will blacken over thee,  
 And give out darkness over thy land,  
 Protesteth the Lord Jehovah.

9 And I will sadden the hearts of nations many,  
 When I bring thy ruin into nations  
 That are over countries which thou hast not known.

10 And I will confound because of thee nations many,  
 And their kings shall quake because of thee ;  
 Quake when I brandish my sword over their faces,  
 And tremble every moment, each in his soul  
 In the day of thy fall.

11 For thus sayeth the Lord Jehovah,  
 The sword of the king of Babel shall enter thee.

12 By the swords of the mighty shall I fell that crowd of thine,  
 The terrible of the heathen are all of them ;  
 And they strike down the pride of Egypt,  
 And destroy the whole of her crew.

13 And I will cause perish the whole of her cattle  
 Beside the waters abounding :  
 And never shall the foot of man foul them more,  
 Even the hoof of cattle shall not foul them.

14 Then will I cause the subsidence† of their waters,  
 And their streams like oil I will bring forth,  
 Protesteth the Lord Jehovah.

15 When I give up the land of Egypt to desolation,  
 And bereave the country of her fulness,  
 When I smite the whole dwellers therein,  
 Then shall they know that I am Jehovah.

16 Lamented she is, and do ye prolong her wail :

\* Brighten her ray.—Literal rendering of ראייר אורה.

† Cause the subsidence.—*ypw*, to check, quench, subside ; referring both to the multitude and mud of Egypt—to the river and her people.

O, daughters of the Gentiles, keep lamenting her ;  
 For Egypt, and for all her multitude,  
 Keep lamenting her, protesteth the Lord Jehovah.

17 And it happened in the twelfth year, in the fifth month,  
 the tenth of it, there was a command of Jehovah unto me  
 to say,

18 Son of man, groan over the crowd of the Egyptians,  
 And bring down with them even the daughters of nations  
 illustrious,  
 Unto the land beneath, with those that go down to the  
 grave.

19 How very comely wast thou !  
 Get you down, and sleep with the uncircumcised.

20 In the midst of them slain with the sword  
 They fall ! to the sword is she given !  
 They drag her forth and all her crowd !

21 They say to them that are chief of the mighty in the midst  
 of hell that were their confederates,  
 Come down, dwell with the uncircumcised, with them slain  
 by the sword.

22 There is the leader,\* with all the assembly round him ;—  
 I have buried them, all slaughtered, and fallen by the  
 sword :

23 Which have received their burial in the fresh† grave,  
 And there is her assembly around her grave ;  
 All of them slaughtered, and fallen by the sword,  
 That gave forth terrors in the land of the living.

24 There is Elam, and all her multitude,  
 Circling round about her grave ;  
 All of them slaughtered, and fallen by the sword,  
 Which go down uncircumcised to the land beneath,

\* The leader.—*רִאשָׁה* : better thus translated than taken as a proper name. The enumeration of nations comforted by the fall of Egypt begins after, in the 24th verse.

† Fresh.—*רִיכָּתִי*, so usually rendered ; Vulgate, novissimus.

Which gave forth terror in the land of the living ;  
 Yet they bear their disgrace with those that go down to  
 the grave ;\*

25 In the midst of the slaughtered they have set forth a couch  
 for her,  
 With all her crew around her sepulchre ;†  
 All of them ~~uncircumcised~~ slain with the sword,  
 Because they gave forth their terror in the land of the  
 living,  
 They shall also bear their disgrace with those that go  
 down to the pit ;  
 In the midst of the slaughtered it shall be bestowed.

26 There is Meshech, and Tubal, and all their multitude ;  
 Within its circuit their graves ;  
 All of them uncircumcised, slain with the sword,  
 Because they gave forth their terror in the land of the  
 living ;

27 And they shall not repose with the mighty fallen,  
 With the uncircumcised that go down to hell with their  
 weapons of war ;  
 And dispose their swords beneath their heads,  
 And have their renown‡ over their bones,

\* This passage evidently sets forth the disgrace attaching to the doom of death executed on evil-doers, inasmuch as it was by the judgment of God against them that all those nations suffered. See verse 27.

† All the grave or burial the mightiest among them had was in the midst of the heaps of the slain. It is called, in the 23d verse, a fresh or moist grave, oozing out gore upon them. See note, verse 32. Among the ancients, want of burial was reckoned the heaviest of all calamities, the soul of the departed being wretched till the burial of the body. See many places in Scripture, and Homer's *Odyssey*, xi. 55, where Elpenor makes little account of dying drunk, but much indeed of lying unburied.

‡ *רְוִיָּה* : from *רְוִי*, to testify, to pass sentence, celebrate, sing. They were buried with military honours, and their monuments testified the terror of their might in the land of the living.

Because of the terror of their might in the land of the living ;

28 But thou with the uncircumcised shalt be crushed,  
And shalt lie along with the slain by the sword ;

29 There is Edom, with her kings and all her princes,  
Which are given up in their might,  
Along with the slain of the sword are they ;  
With the uncircumcised they are prostrate,  
And with such as descend to the pit ;

30 There are the anointed of the north, all of them,  
And all the Zidonians, that go down with the slain,  
With the terror of their might confounded ;  
And they lie uncircumcised with the slain of the sword,  
And they bear their disgrace with them that go down to the pit ;

31 Even they shall be seen by Pharaoh,  
And comfort him over all his crew ;  
Slain by the sword is Pharaoh and all his power,  
Protesteth the Lord Jehovah ;

32 For I gave forth his terror in the land of the living,  
And laid him prostrate in the midst of the uncircumcised ;\*  
With the slain by the sword is Pharaoh and all his crew,  
Protesteth the Lord Jehovah.

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\* Uncircumcised—slain with the sword, occurring here so frequently, appears to signify want of burial. There is no doubt the Persians executed enormous slaughter on the Egyptians and their neighbours ; and from the reckless character of Cambyses, they were likely to want burial. Circumcision was the appointed manner of admitting to life, so burial to the state of the dead.

## CHAPTER XXXIII.

- 1 AND there was a command of Jehovah unto me to say,
- 2 Son of man, speak unto the children of thy people, and say thou unto them,  
Of the land, when I bring upon it a sword,  
And there is taken by the people of the land one man alone out of their borders,  
And they appoint even him for them to watch ;
- 3 And he sees the sword coming on the land,  
And blows with the trumpet, and makes it clear to the people ;
- 4 Then the hearer made to hear the sound of the trumpet,  
That would not be enlightened,  
When the sword comes and takes him off,  
His blood on his head shall be.
- 5 The sound of the trumpet he heard, and would not be enlightened ;  
His blood upon him shall be :  
But he that is enlightened his soul delivers.
- 6 And the watchman that saw the sword coming,  
And did not sound with the trumpet,  
And the people did not enlighten ;  
And there came a sword, and took some of them off,  
Each soul in his sin was taken away ;  
And his blood at the hand of the watchman I will require.
- 7 And thou, son of man, for a watchman have I given thee to the house of Israel ;  
And hearing from my mouth the word,  
Thou shalt also enlighten them from me ;
- 8 When I say to the wicked, O wicked one, the death thou shalt die ;  
And thou speakest not to enlighten the wicked about his way,  
That wicked one in his guilt shall die ;

But his blood at thine hand I will require.

9 And for thyself, when thou hast enlightened the wicked about his way,  
To turn from it, and he will not turn from his way,  
He for his iniquity dies, and thou thy soul hast delivered.

10 And thou, son of man, speak to the house of Israel,  
Thus have ye spoken, saying, That our transgressions and sins are upon us,  
And we are wasting away, and how can we live ?

11 Say unto them, As I live, protesteth the Lord Jehovah,  
Have I any pleasure in the death of the wicked ?  
Nay, surely in the return of the wicked from his way and in his life :  
Turn ye, turn ye from your ways so wicked ;  
Why will ye die, O house of Israel ?

12 And thou, son of man, say unto the sons of thy people,  
Righteousness the righteous shall not deliver in the day of his sin ;  
And for sin, the sinner shall not fall by it in the day of his return from his sin ;  
And the righteous shall not be able to live by it in the day of his sin.

13 When I say to the righteous, He shall prolong his life ;  
And he trusts in his righteousness, and commits sin,  
All his righteousness shall not be remembered ;  
And for his sin that he commits in it, shall he die.

14 And when I say to the wicked, The death thou shalt die ;  
And he turns from his sin, and acts with judgment and justice ;

15 The pledge restoring, what was wickedly robbed making good,  
In the ordinances of life walking,  
In no way doing iniquity ;  
His life he shall quicken, he shall not die,

16 All the sin he hath done shall not be remembered against him :

In justice and judgment he deals, his life he shall quicken.

17 And the sons of thy people have said, Disordered is the way of the Lord ;  
 But of them the ways are disordred.

18 When turns the righteous from his righteousness,  
 And does iniquity, he shall even die by it.

19 And on the return of the wicked from his sin, and his dealing with judgment and justice,  
 By these things he himself shall live.

20 And ye have said, Disordered is the way of the Lord ;  
 Yet on each, according to his ways, have I given judgment,  
 O house of Israel.

21 And it happened in the twelfth year, in the tenth month,  
 on the fifth of it, of our exile,  
 There came to me one escaped from Jerusalem to declare  
 the destruction of the city.

22 And the hand of Jehovah was upon me in the evening  
 before they came that fled,  
 And he opened my mouth, until their coming to me in the  
 morning ;  
 Yea, he opened my mouth, and I was dumb no longer.

23 And there was a command of Jehovah unto me to say,

24 Son of man, the inhabitants of the desolations that are in  
 the land of Israel are speaking and saying,  
 Single was Abraham, yet he possessed the land ;  
 And we are many ; to us is given the land in possession.

25 Wherefore say unto them, Thus sayeth the Lord Jehovah,  
 With the blood you eat, and your eyes you raise to your  
 idols,  
 And blood you have shed ; and is the land to be possessed  
 by you ?

26 You stand over your desolate places, and do abominably,  
 Each of you the wife of his neighbour defiles ;  
 And is the land to be possessed by you ?

27 Thus shalt thou say unto them, Thus sayeth the Lord  
 Jehovah, As I live,

Shall not such as are in desolate places by the sword fall ?  
 And such as are on the face of the field to the beasts shall  
     be given for food ;  
 And such as are in forts and caves by pestilence shall die,  
 28 And I will give up the land to desolation,  
     And in desolation shall cease the pride of her strength ;  
     And I will waste the mountains of Israel till none pass over ;  
 29 And they shall know that I am Jehovah,  
     When I give up the land to desolation, and make it waste,  
         for all the abominations which they have wrought.  
 30 And as for thee, son of man, the sons of thy people are  
     speaking of thee by the side of the walls, and by the  
         doors of the houses,  
     And they speak one to another, each to his fellow, saying,  
         Come, now, and hear what word shall proceed from Jehovah.  
 31 And they come unto thee as coming people,  
     And they sit before thee as my people,  
     And they hear thy words, but the same they will not do ;  
     For sport\* in their mouths they are framing,  
         After their covetousness their hearts are going,  
 32 And, lo, thou art unto them as a song diverting  
     From the pleasant voice of a good musician ;  
     So they hear thy words, but do them never one of them will.  
 33 But when they come, (lo, they are coming to pass,)  
     Then they shall know that a prophet has been in the midst  
         of them.

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\* Sport.—עֲנָכִים, scarcely ever taken for love in a good sense. Castel.—Syr. and Targum, and ancient versions, canticum, ψευδός, &c.

## CHAPTER XXXIV.

1 AND there was a command of Jehovah unto me to say,  
 2 Son of man, prophesy to the pastors of Israel,  
 Prophesy, and say unto them, to the shepherds, Thus  
 sayeth the Lord Jehovah,  
 Woe to the shepherds of Israel which have become feeders  
 of themselves !  
 Should not the flock be fed by the shepherds ?

3 The milk\* have ye eaten, and with the wool are ye clothed,  
 The fatted have ye slaughtered, the flock ye have not fed,  
 4 The weak ye have not strengthened,  
 And the sick ye have not healed,  
 And the broken ye have not bound up,  
 And the dispersed you have not brought back,  
 And for the lost you have not searched ;  
 And with violence have ye ruled them and with oppression.

5 And they are scattered in default of the shepherd,  
 And have become a prey to all beasts of the field ;  
 6 And they are quite scattered, and are a wandering flock  
 On all the mountains and on all the hills of high places ;  
 And over the whole face of the land are scattered my sheep,  
 And none seeks and none inquires ;

7 Therefore, shepherds, hear the word of Jehovah,  
 8 As I live, protesteth the Lord Jehovah,  
 Is it not for letting my flock become a prey ?  
 And for having my flocks to be devoured by all the beasts  
 of the field for want of a shepherd,  
 And because they never sought, these shepherds of mine,  
 after my flock,  
 And because feeding these shepherds took to themselves,  
 And my flock they have given no food ;

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\* Milk.—**חלב:** so Vulgate and Septuagint.

9 Therefore, shepherds, hear the word of Jehovah,  
10 Thus sayeth the Lord Jehovah, Lo, I am against the  
shepherds ;  
And I will require my flock at their hands,  
And I will make them cease from feeding the flock ;  
Neither shall the shepherds feed themselves any longer :  
And I will deliver my flock from their mouths,  
And they shall not be unto them for food.

11 For thus sayeth the Lord Jehovah,  
Lo, I will inquire for my sheep, and I will seek them out,  
12 As searcheth a shepherd for his flock  
In the day when he is in the midst of his flock that was  
scattered,  
Thus will I seek out my sheep,  
And I will deliver them from all the places whither they  
were scattered  
In the day of cloud and darkness ;

13 And I will bring them forth from among the nations,  
And gather them from among the countries,  
And bring them into their land,  
And I will feed them upon the mountains of Israel,  
In the glens, and in all habitable places of the land.

14 And in a good pasture I will feed them,  
Even in the mountains of the height of Israel shall be their  
dwelling :  
There shall they lie down in a good resting-place,  
And on pasturage fat shall they feed upon the mountains  
of Israel ;

15 I myself will feed my flock, and it is I will give them rest,  
Protesteth the Lord Jehovah.

16 The lost I will find, and the cast out I will restore,  
And the broken I will bind up, and the weak I will  
strengthen ;  
And the fat and the strong I will strike down ;  
And I will feed it with judgment.

17 And as for you, my flock, Thus sayeth the Lord Jehovah,

18 See it is I that judge between sheep and sheep,  
Between the rams and the he-goats.  
Is it such a small thing for you in pasture good to be fed,  
That the excess of your pasture must be trampled under  
your feet?  
And of pure\* water to drink, that the rest with your feet  
ye must foul?

19 When my flock with what you trample under foot should  
be fed,  
And of what is fouled by your feet should drink.

20 Wherefore thus sayeth the Lord Jehovah unto them,  
Lo, I myself will judge both between the sheep that is fat  
and the sheep that is famished;

21 Because with side and shoulder ye thrust,  
And with your horns have gored all the weak ones,  
Until you have scattered them abroad;

22 Therefore I will save my flock, and they shall be no longer  
for a prey;  
And I will judge between sheep and sheep,

23 And I will raise over them a shepherd singular;  
And the shepherd of them shall be my servant David;  
He shall feed them, and he shall be to them for a shepherd;

24 And myself Jehovah shall be to them for a God,  
And my servant David a prince in the midst of them:  
It is I, Jehovah, have spoken it.

25 And I will ratify with them a covenant of peace,  
And make to cease the wild beasts out of the land;  
And they shall dwell in the wilderness securely,  
And sleep in the forests.

26 And I will give forth upon them, and around my hills, a  
blessing;  
And I will send them down rain in its season;  
Rains of blessing shall they be.

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\* Purc.—*vvv*, to go out as fire, subside; a water pure by subsidence.  
The clearest rivers are so purified in lakes, where all their mud subsides.

27 Then present shall the tree of the field its fruit,  
And the land shall give out her increase,  
And they shall be upon their land in security ;  
And they shall know that I am Jehovah,  
When I break the bonds of their yoke,  
And deliver them from the hands of such as served them-  
selves of them.

28 And they shall not become again the prey of the heathen,  
And the beast of the field shall not devour them ;  
And they shall dwell securely, and have nothing to cause  
fear.

29 And I will raise up for them a plant of renown ;  
And never again shall they be consumed by famine in the  
land,  
And they shall not endure again the reproach of the heathen.

30 And they shall know that I, Jehovah, am a God unto  
them,  
And they my people are the house of Israel, protesteth  
the Lord Jehovah.

31 And ye, my flock, the flock of my feeding, men ye are,  
And I myself am your God, protesteth the Lord Jehovah.

---

### CHAPTER XXXV.

1 AND there was a command of Jehovah unto me to say,  
2 Son of man, set thy face against mount Seir, and prophesy  
against it,  
3 And say to it, Thus sayeth the Lord Jehovah,  
See, I am against thee, mount Seir,  
And I have stretched my hand over thee,  
And will give thee up to desolation and solitude.  
4 Thy cities in ruin I will lay,

And thyself a desolation shalt become ;  
 And thou shalt know that I am Jehovah.

5 Because there hath been with thee enmity everlasting,  
 And thou hast warred against the children of Israel with  
 the power of the sword,  
 In the time of their distress, in the time when iniquity  
 ended.

6 Wherefore, as I live, protesteth the Lord Jehovah,  
 Even unto blood I will deal with thee,  
 And blood shall pursue thee :  
 Since thou heldest not blood detestable,  
 Therefore blood shall pursue thee.

7 And I will give up mount Seir to desolation and solitude,  
 And I will cut off from out of it him that passeth out, and  
 that returns.

8 And I will fill his mountains with slain :  
 Even thy hills, and thy valleys, and all thy glens,  
 The slain of the sword shall fall in them.

9 To desolation everlasting I will give thee up,  
 And thy cities shall never be inhabited ;\*  
 And ye shall know that I am Jehovah.

10 Because of thy speech to two nations, and to two countries,  
 " Mine shall you become, and we shall possess them ;"  
 And Jehovah was there :

11 Wherefore, as I live, protesteth the Lord Jehovah,  
 I will deal according to thine anger, and according to thy  
 jealousy,  
 With which thou didst deal in thy hatred against them ;  
 And I shall be known among them by the manner in which  
 I judge thee.

12 And thou shalt know that I, Jehovah, have heard  
 The whole of thy reproaches which thou hast spoken against  
 the mountains of Israel, saying, They are deserted, unto  
 us are they given for a prey.

\* Inhabited.—*מִבְּשָׂרֵךְ* : so in ancient version, Targum, &c.

13 And you have done great things against me with your mouths,  
And made interest against me with words :  
I myself have heard it.

14 Thus sayeth the Lord Jehovah,  
When there is joy in all the earth,  
A desolation I will make of thee.

15 According as thou didst rejoice  
To possess the house of Israel, when it was desolate,  
So shall I do unto thee :  
A desolation shalt thou become, O mount Seir,  
And all Edom shall be consumed ;\*  
And they shall know that I am Jehovah.

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### CHAPTER XXXVI.

1 AND thou, son of man, prophesy to the mountains of Israel,  
and say,  
O mountains of Israel, hear the word of Jehovah :

2 Thus sayeth the Lord Jehovah ;  
Because sayeth the enemy against you, Aha,  
Even the heights everlasting in possession shall be ours :

3 Wherefore prophesy, and say, Thus sayeth the Lord Jehovah,  
Even by reason of the desolations and blight that are on  
you around,  
When ye became a possession for the remnant of the  
heathen,  
And ye were taken up on lip and tongue, as the scandal of  
nations :

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\* Consumed.—מִבְשָׁר, seems better taken from the verb to consume ; it is omitted by the ancient versions.

4 Because of this, O mountains of Israel, hear the word of the Lord Jehovah ;  
 Thus sayeth the Lord Jehovah  
 To the mountains and to the hills,  
 To the islands and to the valleys,  
 To the wastes and desolations,  
 To the cities that were forsaken,  
 Which had been the spoil and the scorn of the remnant of the heathen that were round ;

5 Wherefore thus sayeth the Lord Jehovah,  
 Is it not in the fire of my jealousy I speak concerning the remnant of the heathen ?  
 And about Edom, and all such as took my land to them for possession,  
 With the joy of all the heart, with spite of soul,  
 As they went sweeping it for prey.

6 Therefore prophesy over the soil of Israel,  
 And say to the mountains and the hills,  
 To the glens and to the valleys,  
 Thus sayeth the Lord Jehovah,  
 See I in my jealousy and my fury have spoken,  
 Because the reproach of the heathen ye have borne.

7 Therefore thus sayeth the Lord Jehovah, I have lifted up my hand,  
 Shall not the heathen which are against you around,  
 Themselves their reproach endure ?

8 And ye mountains of Israel, your branches shall yield,  
 And your fruit shall bear to my people Israel ;  
 Surely this is near to come ;

9 For, behold, I am for you, and will turn unto you,  
 And ye shall be tilled and sown :

10 And I will multiply men upon you,  
 The whole house of Israel entire ;  
 And they shall inhabit the cities,  
 And the waste places shall be builded ;

11 And I will increase in you man and beast ;

And they shall abound and be fruitful ;  
And I will settle you as you were in ancient times,  
And do better for you than at the first ;  
And ye shall know that I am Jehovah ;

12 And I will cause to walk forth upon you men,  
Even my people Israel ;  
And they shall possess you,  
And thou shalt be to them for an inheritance,  
And thou shalt never add again to their bereavement ;

13 Thus sayeth the Lord Jehovah, Because they are saying  
to you,  
A devourer of men art thou,  
And a bereaver of thy nations hast thou been ;

14 Therefore men shall ye not devour any more,  
And nations shall ye never overthrow again,  
Protesteth the Lord Jehovah.

15 Nor will I make to be heard against thee any more the  
reproach of the heathen,  
And the rebuke of nations shall ye never bear again ;  
For thy tribes ye shall not overthrow any more,  
Protesteth the Lord Jehovah.

16 And there was a word of Jehovah unto me to say,

17 Son of man, the house of Israel were dwelling on their  
land,  
And they have polluted it with their ways and with their  
idols :  
As the uncleanness of a removed one, there has been in  
their ways before me.

18 And I poured forth my fury upon them,  
Upon the blood which they had shed upon the land,  
And upon their idols with which they polluted it :

19 And I have scattered them among the nations,  
And have winnowed them into the countries :  
After their ways, and after their idols, I have judged them.

20 And they came to the heathen whither they went,  
And they profaned the name of my holiness,

When it was said of them,  
 " The people of Jehovah are these, and from his land come  
 they."

21 And I had compassion on the name of my holiness,  
 Which was polluted by the house of Israel among the  
 heathen whither they went.

22 Wherefore say unto the house of Israel,  
 Thus sayeth the Lord Jehovah,  
 It is not on account of you I work, O house of Israel,  
 But certainly for the name of my holiness,  
 Which ye polluted among the heathen whither ye went ;

23 And I will sanctify my own great name,  
 Polluted among the heathen, which ye polluted in the midst  
 of them ;  
 And they shall know that are heathen that I am Jehovah,  
 Protesteth the Lord Jehovah,  
 When I am sanctified in you in their eyes.

24 And I will take you from among the heathen,  
 And gather you from all countries,  
 And bring you into your land ;

25 And I will sprinkle upon you waters of cleansing,  
 And purify you from all your pollutions,  
 And from all your idols I will cleanse you,

26 And I will give to you a heart new,  
 And a spirit new will I put within you ;  
 And I will remove that heart of stone from your flesh,  
 And I will give to you a heart of flesh ;

27 And my Spirit I will put within you,  
 And I will make it so that in my statutes ye shall walk,  
 And my judgments ye shall keep, and do them.

28 And ye shall dwell in the land that I gave to your fathers ;  
 And ye shall be to me for a people,  
 And I will be to you for a God ;

29 And I will save you from all your pollutions,  
 And I will call for corn, and make it abound,  
 And will not give out upon you famine ;

30 And I will multiply the fruit of the tree, and the blade of the field,  
That ye may not receive again the reproach of famine among the nations.

31 And ye shall remember your ways so evil,  
And your deeds that were not good,  
And be loathsome in your own presence,  
Because of your iniquities and of your abominations;

32 Not on account of you do I work,  
Protesteth the Lord Jehovah, be it known to you :  
Be ashamed and confounded for your ways, O house of Israel.

33 Thus sayeth the Lord Jehovah,  
In the day that I cleanse you from all your iniquities,  
I will also give inhabitants to the cities,  
And they shall build up the desolations ;

34 And the land that was waste shall be laboured,  
Instead of being desolate in the eyes of every passenger.

35 And they shall say, This land that was so desolate  
Has become like the garden of Eden ;  
And the cities, waste, desolate, and ruined,  
Into fortresses are turned ;

36 And it shall be known to the nations that are left around you,  
That I, Jehovah, have built the ruined places, and planted the wastes :  
I, Jehovah, have spoken it, and I will do it ;

37 Thus sayeth the Lord Jehovah,  
Still for this will I be inquired of by the house of Israel, to do it for them ;  
I will multiply them like a flock of men,

38 Like the flock of the sanctuary, like the flock of Jerusalem at her feasts,  
Thus shall there be in the cities that were waste  
Full flocks of men ; and they shall know that I am Jehovah.

## CHAPTER XXXVII.

- 1 AND there was upon me the hand of Jehovah,  
And he took me forth in the Spirit of Jehovah,  
And made me rest in the midst of a valley,  
And it was filled with bones;
- 2 And he passed me over upon them round and round ;  
And, behold, the multitude was great on the face of the  
valley,  
And, lo, their dryness was great.
- 3 And he said unto me, Son of man,  
Can there be quickening of these same bones ?  
And I said, O Lord Jehovah, thyself dost know.
- 4 And he said unto me, Prophesy over these same bones,  
And say unto them, Ye bones so dry, hear the word of  
Jehovah :\*
- 5 Thus sayeth the Lord Jehovah to the bones, even these,  
Behold even I bring into you spirit, and ye shall live :  
And I will give out upon you sinews,  
And I will bring up upon you flesh,  
And I will wreath† over them skin.
- 6 And I will give forth into you spirit, and ye shall live ;  
And ye shall know that I am Jehovah.
- 7 And I prophesied as I was commanded :  
And there was a sound as I prophesied,  
And behold a shaking, and an approach of bones, bone to  
his bone.
- 8 And I looked, and, lo, upon them sinews and flesh came up,  
And there wreathed over them skin as they came up,

\* In performing this marvellous work, he determines to use the agency of the Son of man, and of those ministers of his, with whom he shall be always even to the end of the world.

† קָרַם, an intensative of קָרַה, to join together, to weave or wreath together.

But spirit there was none in them.

9 And he said unto me, Prophesy to the wind, Prophesy, son of man, and say unto the wind, Thus sayeth the Lord Jehovah, From the four winds come, O spirit, And breathe upon these slaughtered ones, and they shall live.

10 And I prophesied even as he commanded me, And there came into them spirit, and they lived, And stood upon their feet an army great, very great.

11 And he said unto me, Son of man, These same bones are the whole house of Israel : Of themselves, behold them saying, Dried are our bones ! perished has our hope ! We are mown down for our parts !

12 Wherefore prophesy, and say unto them, Thus sayeth the Lord Jehovah, Behold I myself will open these graves of yours, And I will bring up even you from your tombs, my people, And I will bring yourselves unto the land of Israel.

13 And ye shall know that I am Jehovah, When I open your graves, And when I bring even you up from your tombs, my people.

14 And I will put my Spirit within you, and quicken you : And give rest unto you on your land ; And ye shall know that it is I, Jehovah, that have spoken When I have performed, protesteth Jehovah.

15 And there was a command of Jehovah unto me to say,

16 And do thou, son of man, take to thee one piece of wood, And write upon it, For Judah, and the sons of Israel his fellows ; And take another piece of wood, and write upon it, For Joseph, the wood of Ephraim, and all the house of Israel his fellows ;

17 And bring them near to one another by thee, as one piece of wood, And let them become united in thy hand.

18 And whereas they shall speak unto thee that are children of thy people, to say,  
Wilt thou not show to us what these things are of thine ?

19 Tell them, thus sayeth the Lord Jehovah,  
Behold, I take the wood Joseph, which is in the hand of Ephraim,  
And the sceptres of Israel his fellows,  
And I will give them with it into the wood of Judah,  
And I will make them into one wood,  
And they shall become one in my hand.

20 And let the wood which thou didst write upon be in thine hand before their eyes.

21 And speak unto them, Thus sayeth the Lord Jehovah,  
Behold, I take the children of Israel from among the heathen whither they have gone,  
And I will gather them from around, and bring them unto their land.

22 And I will make them into a nation united in the land in the mountains of Israel ;  
And one king shall there be, the whole of them to rule ;  
And they shall not become again two nations,  
And they shall never be split again into two kingdoms more.

23 And they shall never be polluted more with their idols,  
And with things detestable, and with all their iniquities :  
And I will save them out of all their dwellings wherein they had sinned,  
And I will purify them ; and they shall become to me for a people,  
And I will be to them for a God,

24 And my servant David king over them ;  
And one shepherd shall be for them all :  
And in my judgments they shall walk,  
And my statutes they shall keep, and do them.

25 And they shall dwell upon the land which I gave to my servant, to Jacob,  
Wherein dwelt your fathers ;

And they shall dwell in it, they and their sons, and the sons of their sons, for ever;

And David my servant shall be prince to them for ever.

26 And I will confirm with them a covenant of peace;

A covenant everlasting it shall be unto them:

And I will settle them, and increase them,

And settle my sanctuary in the midst of them for ever.

27 They shall have my tabernacle over them;

And I will be to them for a God, and they shall be to me for a people.

28 And it shall be known to the heathen that I, Jehovah, sanctify Israel,

When they have my sanctuary in the midst of them for ever.

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### CHAPTER XXXVIII.

1 AND there was a command of Jehovah unto me to say,

2 Son of man, set thy face against Gog, the land of Magog, The princely chief of Meshech and Tubal,\*

3 And prophesy of him, and say, Thus sayeth the Lord Jehovah,

Behold I am against thee, Gog, the princely chief of Meshech and Tubal;

4 And I will bring thee round, and put my hook in thy jaws, And I will bring forth thyself, and the whole of thine army, Horses and riders, clad in complete armour all of them, An assembled multitude with target and shield,

Grasping swords all of them;

5 Persians, Cush, and Put, with them;

All of them with shield and helmet:

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\* Perhaps it is worth while to remark the striking resemblance between בָּבֶל and מִשְׁׁמָרָה, and Moscow and Tobolsk, chief cities of Russia.

6 Gomer,\* and all his bands ;  
 The house of Togarmah † from the sides of the north,  
 With all his bands, nations unnumbered with thee.

7 Get into order, and prepare thee, thou and all thy gathering,  
 Let them gather unto thee, and be thou to them for a guard.

8 After many days thou shalt be visited ;  
 And in the latter years thou shalt come into the land  
 From captivity, from the sword, from seizure,  
 From nations unnumbered ascending the mountains of Israel,  
 Which had been in desolation continual ;  
 And these same from among the nations that have been  
 brought forth  
 Shall even dwell securely all of them.‡

9 And thou, coming up like a storm,  
 Shalt enter like a cloud ;  
 The shroud of the land shalt thou become,  
 Thou, and all thy bands, and nations innumerable with thee.

10 Thus sayeth the Lord Jehovah,  
 There shall even be in that day the rising of things in thy  
 heart,  
 Even the device of contrivances evil.

11 And thou shalt say, “ I will go up over land remote ;  
 I will enter among the quiet inhabitants,  
 In security all of them dwelling  
 With never a wall, and for bar and gates not one have they.

12 To prey on spoil, and ravage plunder ;  
 To put forth thy hand on solitary dwellings,

\* Gomer may be the hordes near the Cimmerian Bosphorus.

† Taking the תַּחַת for a prefix, נְרָמָה approaches German very nearly. There can be little doubt that the nations signified are those descendants of Japhet inhabiting the northern quarter of Europe and Asia, the Russian empire chiefly.

‡ This seems spoken of Israel dwelling in the land securely after their return. The 9th and following verses show the consequence of Gog's wanton attack on them.

And against people gathered from the heathen,  
That made the purchase,\* and as owners were dwelling on  
the crest of the land."

13 Sheba and Dedan, merchants of Tarshish, and all their  
lion brood,  
Shall say unto thee, Is it to prey on spoil that thou art come ?  
Is it to ravage plunder you assemble your gathering ?  
To carry off silver and gold ? to lay hold of possession and  
conquest ?  
To prey upon spoil enormous ?†

14 Wherefore prophesy, Son of man, and say to Gog,  
Thus sayeth the Lord Jehovah,  
Mightst thou not, in that day when dwelt my people Israel  
securely, have known ?

15 As thou camest from thy place from the sides of the north,  
Thou and nations unnumbered with thee,  
Riding on horses all of them, a gathering great, and an  
army mighty ;

16 And camest up over my people like a cloud to shroud the  
land ;  
(In the latter days it shall come to pass)  
That I do make thee come over my land,  
To make known to the heathen even me,  
When I am sanctified in thee before their eyes, O Gog.

17 Thus sayeth the Lord Jehovah,  
Thou art the same of whom I have spoken in days of old,  
By the hand of my servants the prophets of Israel,  
Prophesying in these days of the years when I should bring  
thee upon them.

18 And there shall be in that day,  
In the day of the coming of Gog upon the land of Israel,

\* Purchase.—So **מִקְיָה** generally rendered. Their title to the country  
was undoubtedly—**their possession complete** ; its crest, as is often  
rendered, its upmost and least productive hills, being fully occupied.

† Even Sheba, &c., scarcely thought Gog would succeed.

Protesteth the Lord Jehovah,  
 The upheaving of my rage in my wrath :\*

19 And in my jealousy, in the flame of mine anger, I have spoken,  
 Shall there not surely in that very day take place  
 A quaking mighty over the land of Israel ?

20 And these shall quake before me,  
 Fish of the sea, fowl of heaven, and wild beasts of the field,  
 And every serpent that creeps on the ground,  
 And every man that is on the face of the ground,  
 And there shall be an overturning of mountains,  
 And falling of cliffs, and every wall to the earth shall fall.

21 And I will summon against him in all my mountains the sword,  
 Protesteth the Lord Jehovah ;  
 The sword of each man against his brother shall be.

22 And I will do judgment upon him with pestilence and blood,  
 And with flood overwhelming, and stones of mighty hail,  
 Fire and sulphur† I will rain upon him, and on his bands,  
 And on the nations unnumbered that are with him.

23 And I shall be exalted and sanctified,  
 Both making myself known in the eyes of many nations,  
 And they acknowledging that I am Jehovah.

\* Wrath.—So ~~wr~~ is generally rendered.

† There was somewhat of the concussion of an earthquake and of sulphureous fire in the sudden overthrow which laid the Holy Land at the feet of Britain lately ; a foretaste, it may be, of the tremendous ruin which awaits the northern continental powers, when they shall attack converted Israel dwelling securely in the land of his inheritance, and when Tarshish, or Britain, bodes no good to them.

## CHAPTER XXXIX.

- 1 AND thou, son of man, prophesy of Gog, and say, Thus saith the Lord Jehovah,  
Behold I am against thee, Gog, the exalted head of Meshech and Tubal :
- 2 I will turn thee round, and force\* thee forward,  
And bring you up from the sides of the north,  
And make you come in upon the mountains of Israel.
- 3 And I will smite thy bow out of thy left hand,  
And thine arrows from thy right hand I will dash down.
- 4 Upon the mountains of Israel thou shalt fall ;  
Thou, and all thy bands, and the nations that are with thee ;  
To ravenous ones, fowls of every wing, and wild beasts of the outfield,  
Have I given thee to be devoured.
- 5 On the face of the field thou shalt fall,  
For I have spoken it, protesteth the Lord Jehovah.
- 6 And I will send a fire upon Magog,  
And upon them that dwell by the shores securely ;  
And they shall know that I am Jehovah.
- 7 And the name of my holiness  
I will make known in the midst of my people Israel ;  
Nor will I pollute the name of my holiness more :  
And it shall be known to the nations  
That I, Jehovah, am sanctified in Israel.
- 8 Behold it comes, and it has place, protesteth the Lord Jehovah,  
This same day of which I have spoken,
- 9 When they go out that inhabit the cities of Israel,  
And kindle and consume the very armour,  
Both shield and target, with bow and with arrows,

\* נָשַׁׁשׁ, intensive of נָשַׁׁ, to bear away : Seventy, αναστέω.

Together with hand-mace and with spear,  
 And they shall consume them in fire seven years :

10 And they shall not carry wood from the outfield,  
 Nor cut it from the forests ;  
 For of arms they shall kindle a fire ;  
 And they shall spoil their spoilers, and plunder their  
 plunderers,  
 Protesteth the Lord Jehovah.

11 And it shall be in that same day  
 I will give to Gog a place there of burial in Israel,  
 The valley of passengers eastward of the sea ;  
 And a hindrance shall this be to passengers,  
 As they bury there this Gog and his whole crowd.  
 And they shall call the valley, Gog's Crowd ;

12 And they shall be in burying them, the house of Israel,  
 that they may cleanse the land, seven months.

13 And his burial shall be by all the people of the land ;  
 And it shall be to them for a name,  
 For a day to glorify me, protesteth the Lord Jehovah.

14 And men shall be continually making the separation,  
 Passing through the land ;  
 With the buryers shall they be that pass to the remains on  
 the face of the land, to cleanse it :  
 Unto the end of seven months they shall make search.

15 And as they pass that pass through the land, and see the  
 bone of man,  
 They shall build beside it a cairn,\*  
 Until it is buried by the buryers in the valley of Gog's  
 Crowd.

16 And also the name of the city† shall be Crowding ;  
 For they shall cleanse the land.

\* Cairn.—*τίτλος*, titulum, *σημεῖον*; having an elevated outstanding form, constructed, as here, of loose stones ; a cairn.

† City.—*τίπη*, a city, from its throng ; for they shall accumulate into it the whole remains of the dead in cleansing the land.

17 And thou, son of man, Thus sayeth the Lord Jehovah,  
Tell to fowl of every wing, and to all wild beasts of the  
outfield,  
Go muster, and come, and keep gathering all round  
Over my sacrifice which I slaughter for you,  
A slaughter mighty upon the mountains of Israel,  
And ye shall devour flesh, and be gorged with blood.

18 Flesh of mighty ones ye shall devour,  
Blood of princes of the earth ye shall swallow,  
Rams, lambs, and he-goats,  
Bulls the fattest of Bashan all of them.

19 And ye shall devour fat to the full,  
And drink down blood to surfeit  
At the sacrifice which I sacrifice for you.

20 And ye shall have your fill upon my table  
Of horse and rider mighty,  
And of every man of war,  
Protesteth the Lord Jehovah.\*

21 And I will give forth my glory into the nations,  
And seen of all the nations shall my judgments be,  
And my hand which I have laid upon them.

22 And it shall be known to the house of Israel,  
That I, Jehovah, am their God from that day forward.

23 And it shall be known to the nations  
That for their sin was the house of Israel exiled ;  
Forasmuch as they revolted against me,

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\* Although this prophecy shall have its accomplishment on the very mountains of the Holy Land during the existence of the frame of things now actually visible, yet it is eminently typical of that table of perpetual destruction which God shall set forth in presence of the universe, for the everlasting punishment of the finally impenitent in that world as yet unseen ; and so it contrasts powerfully with the description which follows, of that city prepared for the redeemed of the earth, whose builder and maker is God.

I hid my face from them, and gave them into the hand of their enemies ;  
 And they fell by the sword all of them.

24 After their corruption and their sin I have done unto them,  
 And I hid my face from them.

25 Wherefore thus sayeth the Lord Jehovah,  
 Now that I have brought back the captivity of Jacob,  
 And have had mercy on the whole house of Israel,  
 I will even be jealous for the name of my holiness.\*

26 And they shall forget† their shame,  
 And the whole revolt which they raised against me,  
 When they dwell on their land securely,  
 And none can make them afraid.

27 When I have brought them back from the nations,  
 And gathered them from the countries of their enemies,  
 Even I shall be sanctified in them  
 In the eyes of nations innumerable.

28 And they shall know that I, Jehovah, am their God,  
 When I roll them out of the nations,  
 And gather them into their land,  
 And leave none of them longer there.

29 And I will not hide again my face from them,  
 Because I have poured my own Spirit on the house of Israel,  
 Protesteth the Lord Jehovah.

\* As surely as in former times I have kept my word in punishing them for their sins, so certainly will I keep it now in maintaining their prosperity and peace against the united hostility of the most powerful nations, when they attempt to disturb them, as they keep my commandments in the spirit of love and new obedience which I shall give them.

† Forget.—*רָאשׁ*, though not generally so rendered, here, I think, the context requires the usual meaning of *רָאשׁ*, to forget. They are cleared of guilt in heart and life ; it shall never more be mentioned to them for rebuke or punishment ; and why should they not forget it ?

## CHAPTER XL.

1 IN the twenty-fifth year of our exile, in the beginning of the year, in the tenth of the month of the fourteenth year after the stroke of the city, on the self-same day,\* there  
 2 was upon me the hand of Jehovah: And he brought me thither in the visions† of God; he brought me unto the land of Israel, and made me rest on a mountain enormously great,  
 3 and upon it like the structure of a city to the south. And he brought me thither, and, lo, a man in his aspect resembling brass, with a twine of flax in his hand, and a reed for  
 4 measuring; and this one stood in the gate.‡ Then addressed me the person, Son of man, look with thine eyes, and with thine ears hear, and set thine heart on all that I shall show unto thee; for on purpose to let you see them wert thou brought hither: show the whole that thou seest to the house of Israel.  
 5 And, lo, a wall§ without the house round and round,

\* The period one of great calamity.

† The vision—one of comfort from the Almighty to his people; to such as, in the spirit of Israel, had power with God, and prevailed in prayer.

‡ The state of believers, here referred to, one of great spiritual glory in the church, as is signified by the aspect of the person employed to communicate the vision, of brass resembling enduring fire, taken in Scripture for a dispensation of the Spirit, of the most glorious character. Christ alone baptizeth with the Spirit and with fire (Luke, chap. iii.) Such his aspect upon the apostles at Pentecost (Acts, ii.), &c.

§ 5—16. The outer wall appears to have been a cubic reed of six cubits; the aperture of the east gate the same; the porch without the wall the same, increased inwards to eight cubits, by the breadth of pillars a cubit each. On each side of this gate were three chambers, in size a cubic reed, along the inside of the wall. These chambers seem to have receded upon the wall a little from the pillars at the outer gate; for the breadth of the opening of

And in the hand of the person a reed measuring six cubits, of a cubit\* and a handbreadth ;

And he measured the breadth of the building, one reed ; and the height, one reed.

6 And he came to the gate which faced directly eastward, And he went up on its steps, and measured the threshold of the gate, one reed wide ;

And the threshold alone was one reed wide.

7 And its chamber was one reed long, and one reed broad ;

And between the chambers were five cubits ;

And the threshold of the gate, beside the porch of the gate of the house, was one reed.

8 And he measured the porch of the gate by the house, one reed.

9 And he measured the porch of the gate, eight cubits, with its pillars of two cubits ;

And the porch of the gate was by the house.

10 And the chambers of the gate directly eastward

Were three on this side, and three on that ;

One measure for each of the three ;

And one measure for the entablature on this and on that side.

11 And he measured the breadth of the opening of the gateway, ten cubits ;

The length of the gateway, thirteen cubits.

of the chamber and the outer porch and pillar, thirteen. So much for the direct entrance or gateway. But the passage along the inner side of the chambers, looking towards the city, is still reckoned entrance or gateway (verse 13), being under the eye of the warders in the chambers, and extended to twenty-five cubits—eighteen for the three chambers, two for the curb or barriers, and five for the breadth of walls or space between the chambers ; and round the six chambers was an entablature extending to sixty cubits—fifty on the chambers, and ten on the interior of the porch.

\* The dispensation of this vision adapted to man. A cubit the measure of a man, his fore-arm ; it shall fill up the entire measure of his largest capacity a cubit and a handbreadth : by which last measure the arm of the largest does not exceed the average of the race.

12 And its barrier before the chambers, one cubit ;  
 Even one cubit was the barrier there ;  
 And the chamber was six cubits on this side, and six cubits  
 on that.

13 And he measured the gateway, from roof to roof of its  
 chambers, twenty-five cubits, opening opposite opening.

14 And he made the entablature\* sixty cubits,  
 Even extending to the pillar of the court-gate round and  
 round.

15 And from over the face of the gate of entrance unto the verge  
 of the entablature of the gateway inwards were fifty cubits.

16 And there were narrowed windows† to the chambers,  
 And to the entablature within the gate round and round ;  
 And so much for the vestibules and the chambers round and  
 round within, even unto the palm-like pillar.

17 And he brought me into the outer court,  
 And, lo, stalls and pavement formed for the court round  
 and round ;  
 Thirty stalls on the pavement.

18 And the pavement was at the shoulder‡ of the gateway,  
 along the length of the gateway paved beneath.

\* 14, 15, 30. Entablature.—**מִלְּאָמָר.** The rendering of posts of sixty cubits upon a wall ten cubits high, of arches twenty-five cubits long, and five cubits broad, or the putting of palm-trees on these posts, inclines me to believe that the renderings of this word by the authorized version are quite untenable ; whereas Dr Lee's rendering of frieze, or entablature, elucidates the description very happily. Such things were common to all antiquity, as in Persian palaces and Egyptian tombs ; and the temple of Solomon itself had a frieze, of equal breadth with the lowest range of windows, along the whole front and wings, or extending from the principal to the lower part of the building. See Walton's Polyglot.

† Narrowed windows.—Such as enabled those within to survey the passengers, by whom they could not be seen ; leading the servants of God to remember that they are ever in the presence of Him who is invisible.

‡ Shoulder or corner, formed by the projection of the gateway chambers from the wall.

19 And he measured the breadth, from before the lower gate to the front of the inner court's outside, a hundred cubits from east to north.

20 And the gateway, which faced directly north, was measured in its length and its breadth.

21 And its chambers, three on this and three on that side, and its entablature, were according to the measure of the first gate: fifty cubits was its length, and the breadth five and twenty cubits.\*

22 And their windows and entablatures,† and its pillars, as measured the gate with its face directly east; And by seven steps they went up to it; and its entablature was before them.

23 And the gate of the inner court, opposite the north gate, even as that of the east, measured from gate to gate‡ a hundred cubits.

24 And he made me walk southward, And, lo, a gate directly south: and the measure of its pillar, and of its entablature, as the measures of the other.

25 And the windows of it, and its entablature round and round, like the windows of the other, fifty cubits long, and in breadth five and twenty cubits.

\* Twenty-five cubits is the measure of the entablature on one side of the gateway, its shortest measure; the other being fifty, or, including the part of it on the porch, sixty cubits.

† Entablature was before, as on the grand staircase of Persepolis, on which the processions of nations doing homage were carved; here palm-trees representing righteous persons—so described, Psalm xcii. 12, &c. There were also cherubims, or signs of the immediate presence of God; these, alternating on the entablature, showed the way by which the righteous were to meet their God.

‡ There were gates also multiplied on the way to this temple, leading the worshippers at every little interval to look to Christ as the only door into the true sheepfold; as the one who alone can open so that none can shut; as the opener of the only way of accepted access to Almighty God.

26 And by steps seven was its ascent, and its entablature was before them ; and palm-trees on it, one on this and one on that side, by its posts.

27 And there was a gate to the inner court directly south ; and he measured from court to court directly south a hundred cubits.

28 And he brought me to the inner\* court by the gate of the south ; and he measured the gate of the south as the measures of the others.

29 And its chambers, and its pillars, and its entablature, as the measurement of the others ; and the windows of it, and its entablature round and round, fifty cubits long,

30 and its breadth twenty and five cubits : even the entablature round and round was in length five and twenty cubits,

31 and in breadth five cubits. And its entablature was towards the court without ; and palm-trees by its posts, and

32 eight steps† for its ascent. And he brought me to the inner court, directly east, and measured the gate as the

33 measurement of the others : and its chambers, and its pillars, and its entablature, as the measurement of the others : and it had windows and entablatures round and round, the length fifty cubits, and the breadth five and

34 twenty cubits. And its entablature was in the court without ; and palm-trees by its posts, on this side and on that,

35 and eight steps for its ascent. And he brought me to the

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\* There were outer and inner courts, to show at once the glorious majesty of the Almighty, and that his people must advance in holiness if they would approach him nearly ; the steps also show the elevating power of his grace.

† Eight steps.—If we take the uppermost for the floor of the court or house, then the steps will be seven, a number often used in Scripture to represent the manifold operations of the Spirit of God, who alone can enable the soul of man to ascend into the height of the holiness of the Almighty. See *Revelations, iv. 5*, where the seven lamps of the golden candlestick in the Old Testament seem identified with seven spirits before the throne of

36      north\* gate, and measured as the measurement of the others; chambers, pillars, and entablatures, and windows had it round and round : in length fifty cubits, and in breadth five  
 37      and twenty cubits. And its posts were in the court without ; and palm-trees by its posts on this side and that, and eight steps for its ascent.

38      And it had a stall and open place by the entablature of the gate, thither drove† they the burnt-offering.

39      And in the porch of the gate were two tables on this side, and two tables on that side, on which to slay the burnt-offering, and the trespass-offering, and the sin-offering.‡

\* The north—the darkest region. God is accessible to all nations, and from all quarters : under the gospel they shall come from the east and from the west, and from the north and south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.

† Drove they.—דִּרְאָו, so rendered generally ; and affording an excellent meaning here, though neither authorized nor ancient versions adopt it. Into these stalls they drove the victims till they found it convenient to sacrifice them.

‡ Christ is our sin-offering, having suffered, as that offering was consumed, without the gate, when he was made sin for us : He is our burnt-offering, having risen from the dead, and ascended up into heaven through the Eternal Spirit, even as the substance of the burnt-offerings ascended into heaven in the smoke of the fire that consumed them : He is our peace-offering ; for being at peace with God in him, it is our meat and drink to do our heavenly Father's will, as the worshippers feasted on the peace-offering of old. The tables for the slaughter of these victims are placed here at the very entrance of the inner temple, to show us that by Christ alone we have access to the holiest of all ; and there are several walls, and gates, and steps, and guard-houses, to be passed before arriving at them, to show that Christ's sacrifice only avails those who are in earnest to leave corruption and the world behind them, as they enter by him into the service of the Holy One ; and that no power whatever shall be permitted to deprive any such of the full enjoyment of his redeeming work. It will be asked, what need of these sacrifices under the Christian dispensation ? The whole vision being spiritual, they represent not the perpetuity of the ceremonial law,

40 And for the corner without the steps,\* at the opening of the north gate, were two tables; and for the corner after them, even by the porch of the gate, were two tables: four tables on this side, and four tables on that side; by the gate corner were eight tables, on them they sacrificed.

41 And the four tables for the burnt-offering were of hewn stone, in length a cubit and a half, and in breadth a cubit and a half, and in height one cubit were they; and they rested the instruments with which they slew the burnt-offering on them, and the victim.

42 And borders† of one hand-breadth were fitted to the structure round and round; and on the tables was the flesh of the offering.

43 And without,‡ in the inner gate, were stalls for singers in the inner court, by the corner of the north gate; and they faced directly south: one in the corner of the east gate faced directly north.

44 And he said to me, These same stalls facing directly south are for the priests watching the ward of the house: and the stalls facing directly north are for the priests keeping the charge of the altar; even the sons of Zadok,§ that draw near from among the sons of Levi || unto Jehovah to serve him.

45 And he measured the court in length a hundred cubits,

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but the believer's persuasion of the fitness of the sacrifice of Christ to do all that was signified by the victims under that law, and his recurrence to it with a frequency far greater than could be set forth by all the victims ever slain under the ancient dispensation.

\* The steps appear to have extended beyond the porch into the court without, and the porch to have projected from the wall without the house.

† Borders.—*מִנְבָּר*, lips, or a border; a raised curb of stone, to confine what might fall from the tables till it was cleansed away.

‡ Without the most holy place, yet in the court.

§ Righteous sons.

and in breadth a hundred cubits, forming a square, with the altar before the house.

48 And he brought me to the porch of the house, and he took the measure of the porch,\* five cubits this way, and five cubits that way ; and the breadth of the doorway, three cubits this way, and three cubits that way. The length of the entrance twenty cubits, and the breadth eleven cubits ; even with the steps that went up to it ; and the pillars† on the entablature, one on this side, and one on that side.

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## CHAPTER XLI.

1 AND he brought me into the temple, and measured the entablature, six cubits broad on this side, and six cubits broad 2 on that, on the breadth of the tabernacle. And the breadth of the door was ten cubits ; and the corners of the doorway five cubits on this side, and five cubits on that ; and he measured its length forty cubits, and the breadth twenty 3 cubits.‡ And having entered within, he also measured the

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\* Took the measure of the porch : so Syriac and Vulgate ; not taking  $\text{ב}$  for a post, but for a conjunction, as it usually is—signifying of, relating to.

† Pillars.—Revelation, iii. 12. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God ; even my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.” I take it therefore for certain, that every new creature in Christ may make a most profitable application of this vision, even in this world : upon asking, the Spirit will be sent down to him from heaven for the purpose.

‡ Twenty cubits, or five cubits short of the outer gateway.

post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 And he measured a length of twenty cubits, and a breadth of twenty cubits, on the face of the temple ; and he said to me, This is the Holy of Holies. And he measured the wall of the house six cubits ; and the breadth of the side chambers\* four cubits round and round the house on every side. And the chambers were chamber against chamber, thirty-three doubled, with inlets on the wall of the house for the beams round and round, to be for holders, that they 7 might have no hold within the wall. And there was an enlargement as the chambers circled higher and higher ; for they encircled the house upwards round and round the house ; because of this the enlargement of the house upwards, and thus its lower part ascended to the attics over the centre.

8 And I looked at the house's breadth round and round ; and the separations† between the chambers was a full reed 9 of six cubits at the nearest ; and the breadth of the wall for the chambers on the outside was five cubits, which gave rest to the house from the chambers of the house.

10 And between the stalls was the breadth of twenty cubits, 11 encircling the house round and round. And the door of the chamber of offering,‡ one door directly north, and one door directly south ; and the breadth of the place of offering 12 was five cubits round and round. And the building which

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\* These side chambers, the most apt representation of a spiritual temple that could be framed out of material substance : they were formed in the thickness of the wall for the habitation of the priests of God ; so each believer, though inhabiting a body drawn out of the grossness of a fallen world, possesses such a portion of the Spirit of God as makes him a little temple of the Lord, while at the same time he forms a living stone in that mighty house of which Christ himself is the head corner-stone.

† Separation.—The Syriac read מיסדות, which seems preferable.

was before the detached part,\* facing directly west, had a breadth of seventy cubits; and the wall of the building was five cubits broad round and round, and its length ninety cubits.

13 And the measurement of the house was in length a hundred cubits, even the detached part; and the building  
 14 and the walls were in length a hundred cubits. And the breadth of the face of the house and of its detached part  
 15 eastward, was a hundred cubits. And the length of the building, facing the detached part that was behind it, and its gallery on this and that side, was a hundred cubits.  
 16 And the temple was inmost, and its vestibules to the court, its thresholds, and windows so narrow, and the galleries were round with their three stories opposite the threshold, of thin wood round and round, and to the ground were the windows, and the windows were covered.  
 17 From beyond the door, even unto the house within and without, extending to the whole wall round and round, for the inside and the outside were the measurements.  
 18 And there were wrought cherubims and palm-trees,† even palm-trees between cherub and cherub; and two faces had  
 19 the cherub; even the face of a man towards the palm-tree on this side, and the face of a lion towards the palm-tree on that side; and they were wrought upon the whole of  
 20 the house round and round. From the ground to over the door were cherubims and palms, wrought also on the wall  
 21 of the temple, the temple's four angles, and on the face of the holy place at every point of view.  
 22 The altar was of wood, three cubits high, and its length

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\* Detached part.—Probably a pavement or parapet round the building of the temple.

† Such might occur on the entablatures without, on the way to the temple; palm-trees representing accepted worshippers; the face of man in the cherubims representing a revelation of Deity, suitable to man; that of the lion, his sovereignty and power engaged on their behalf.

two cubits ; and its corners, and its length, and its sides, were of wood. And he said to me, This is the table which is before Jehovah.\*

23 And there were two doors for the temple and for the holy place : and double leaves had these two doors, two turning leaves ; two leaves being in the one, and two leaves in the other.† And they had wrought on them, on the doors of the temple, cherubims‡ and palm-trees, like those wrought on the wall, and thick was the wood facing the vestibule outwards. And windows narrow and palm-trees§ were on this and on that side, by the corner of the vestibule, and by the side chambers of the house, and by the beams.

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## CHAPTER XLII.

1 AND he brought me forth to the outer court, by the way directly north ; and he brought me to the stall which was against the detached part, and which was against the 2 building northward. In front-length an hundred cubits, 3 open northward, and in breadth fifty cubits. Over against the twenty which were in the inner court, and over against the pavement which was in the outer court, gallery against

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\* 22, 23. Christ died upon the cross ; the wood of it was the altar of his sacrifice. On this table is presented to him the reconciliation of the world ; the altar and the table one and the same.

† The two doors doubled may signify that it is by the joint operation of the Son and Spirit that we enter into the kingdom of heaven.

‡ Cherubims representing God's presence—palm-trees his accepted worshippers.

§ These trees are also found before the narrow windows ; because believers desire the invisible God to search their hearts narrowly, that he

4 gallery of three stories. And before the stalls was a walk of ten cubits broad, communicating with inner walks of one cubit each ; and their openings were to the north.

5 And the uppermost stalls were shortened, for they were compassed with galleries without them, which were more than the lower and middle stories of the building had.

6 For three tiers had they ; and no pillars like the pillars of the courts, because they were held up by the under and middle stories from the earth.

7 And the wall which was without along the stalls, by the way of the outer court in front of the stalls, was in length

8 fifty cubits. For the length of the stalls that were in the outer court was fifty cubits ; and, lo, there were in front of the temple a hundred cubits.

9 And beneath these stalls was an entrance from the east,

10 that they might enter to them from the outer court ; in the breadth of the wall of the court, directly east, in front of the detached part, and in front of the building of the

11 stalls : and directly in the face of them, according to the aspect of the stalls which are directly north, as their length so is their breadth ; and all their issues even according to

12 their rules and according to their openings. And so were the openings of the stalls that were directly south, an opening at the head of the way, directly facing the fencing

13 walls ; in the direction of east an entrance. And he said unto me, Of the stalls that were northward, and of the stalls that were southward, which faced the detached part, see the stalls of the sanctuary in which are consumed by the priests, which draw near to Jehovah, the holiest of the holy things ; they lay down the holiest of the holy things,

14 both the incense and the offering for sin and guilt ; for the place is holy, that, having entered, the priests may not go forth from the sanctuary into the outer court ; and there they lay aside their vestures which they serve in, for holy are these : they put on other clothing, and approach what relates to the people.

15 And he completed the measures of the inner house, and brought me forth by the way of the gate that faces directly 16 east, and measured it round and round. Measuring the point of the east with the reed, the measurement was five hundred reeds, with the reed was the measurement round. 17 Measuring the point of the north, five hundred reeds, with 18 the reed was the measurement round. The point of the south measured five hundred reeds, with the reed was the 19 measurement. Going round to the point of the west, he measured five hundred reeds, with the reed was the measure. 20 Towards the four winds he measured it: a wall it had round and round, the length five hundred, and the breadth five hundred, to divide between the holy and profane.\*

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## CHAPTER XLIII.

1 AND he made me walk to the gate, the gate facing 2 directly east: and, behold, the glory of the God of Israel entered from the direction of the east; and his voice was as the sound of waters abounding; and the earth was en- 3 lightened with his glory. And according to the ap-

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\* *Note on Chapter XLII.*—We have here in general the great holiness of God's house, which is fenced off again and again from the pollutions of the world, which is raised story upon story above the grossness of the earth. We have also clear indication of the appointment of a standing ministry in the church, who were to attach a double measure of holiness to the special service of their God, as is signified by change of clothing (verse 14), when their business relates rather to the people than to God. Then also shall they prosper most in their ministry when the people look most to Christ's sacrifice for the removal of their sin (verse 13), and to his Spirit as the incense whereby they and their ministers shall best profit by the

pearance of the vision which I saw, as the appearance which I saw on his coming to destroy the city ; also appearances like the vision which I saw by the river Chebar ;

4 and I fell on my face. And the glory of the Lord entered into the house, by the way of the gate which faced directly east.

5 Then did the spirit raise me up, and bring me into the inner court ; and, behold, full of the glory of the Lord was

6 the house. And I heard an utterance unto me from the

7 house, and one there was who stood beside me ; and he said unto me, Son of man, this is the place of my throne, and the stand of the soles of my feet, where I shall dwell in the midst of the house of Israel for ever, and never pollute again shall the house of Israel the name of my holiness, they and their kings with their fornications, even with the

8 carcasses of their kings in their death ; when they set their threshold by my threshold, and their posts beside my posts, and made a wall between me and between them, and polluted the name of my holiness with their abominations which they committed ; and I consumed them in mine anger.

9 Now shall they remove their fornications, and the carcasses of their kings, far away from me, and I will dwell in the midst of them for ever.

10 And thou, son of man, show the house of Israel the house, and let them be confounded for their iniquities, as

11 they measure the plan. And if they shall be confounded for all that they have done, the form of the house, and its arrangement, and its issues, and its entrances, even the whole forms of it, and the whole of its appointments, yea, all its forms and all its uses, make known to them ; and record them before their eyes, that they may observe all

12 its forms and all its uses, and accomplish them. This is the law of the house on the summit of the mountain.\*

\* 10, 11, 12. Here we have Ezekiel personating John the Baptist, declaring that this house, or the kingdom of heaven, is meant only for the truly penitent,—that they only of all mankind shall come to understand

13 And these are the measures of the altar in cubits: the cubit being a cubit and a handbreadth; and the trench\* was a cubit, even a cubit broad, and its bound at the lip round about one span; and this is the height of the altar. Even from the trench in the earth to the base inferior was two cubits, and a breadth (in the base) of one cubit; and from the small base to the large base four cubits, and the breadth a cubit. And the very altar was four cubits; and from the altar to the uppermost part of the horns, four.†

16 And the altar was twelve long and twelve broad, from corner to corner of its square. And the basement was fourteen long and fourteen broad, by the four corners; and its border about it half a cubit; and the trench of it a cubit round about; and its steps faced the east.

18 And he said unto me, Son of man, thus sayeth the Lord Jehovah, These are the appointments of the altar in the day of its making, to offer upon it burnt-offering, and to

19 sprinkle on it blood. And thou shalt give unto the priests the Levites‡ which are of the seed of Zadok; let them

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the manner of its being, or as Isaiah (chap. ii. 2) says, approach the mountain of the Lord's house, which in the last days shall be established on the top of mountains.

\* Trench.—תְּחִזֵּק: generally rendered trench, or engrave, as seems most suitable here.

† 13—15. There was a trench in the earth round about it, as we read of Elijah's altar: the lower basement occupied two cubits of its height, and was broader by one cubit than the upper part of the altar; the next basement was four cubits high, and a cubit wider than the very altar above it, which rose four cubits higher, having a square surface of twelve cubits on the top.

‡ Levites, those joined—Zadok, in righteousness—the ministers united to God by that righteous Seed in whom all nations shall be blessed. By the altar we may understand that place which falls to us in providence wherein to serve God, which, being part of a corrupted world, must be sanctified for us by the atoning sacrifice of Christ, as shown us by the righteous

come near unto me, protesteth the Lord Jehovah, to serve  
20 up to me an ox, the son of the herd, for a sin-offering : and  
to take his blood, and put on the four horns thereof, and  
upon the four faces of the basement, and upon the border  
round ; for thou shalt present a sin-offering even for it, and  
21 an atonement for it. And take the ox, the sin-offering,  
and burn him in the appointed place of the house, without  
22 the sanctuary. And on the second day thou shalt present  
a kid of the goats unblemished for a sin-offering, and make  
expiation for the altar as they expiated with the ox.

23 On your completing the expiation, you shall present an  
ox, son of the herd, unblemished, and a ram out of the flock  
24 unblemished. And thou shalt present them before Jehovah ;  
and there shall be thrown by the priests upon them salt,  
25 and let them ascend a burnt-offering to Jehovah.\* Seven  
days shalt thou make the kid sin-offering daily ; and the ox,  
son of the herd, and the ram out of the flock, all of un-  
26 blemished ones shall they make them. Seven days they  
shall atone for the altar, and purify it, and fill its hand.†  
27 And they shall complete the days, and it shall be on the  
eighth day, and thenceforth there shall be made by the  
priests upon the altar your burnt-offerings and your peace-  
offerings ; and I will accept you, protesteth the Lord  
Jehovah.

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\* 23, 24. It would seem that, in presenting sin-offerings seven days together, they had atoned not only for the place wherein they were to serve God, as part and portion of a corrupted world, but for their own persons, as belonging to that corrupt world by nature ; for no otherwise could they be in a condition to present burnt-offerings, which was the same thing under the old dispensation (under the forms of which our spiritual service under the new is here represented) as the command in the 12th chapter of Romans, to them who were dead to corruption in the sin-offering of Christ, to present their bodies living sacrifices to God, which is our reasonable service.

† Fill its hand.—Fill it with what it was intended to hold.

## CHAPTER XLIV.

- 1 AND he turned me towards the gate of the outer sanctuary facing the east, and it was closed.
- 2 And he said unto me, Jehovah's gate this is, closed it is, and shall not be opened, for mortal may not enter by it; but Jehovah, God of Israel, enters by it, and it shall be shut.
- 3 The prince, the prince himself, sitteth in it, to eat bread before Jehovah; by the way of the vestibule of the gate he enters, and by its way he issues.
- 4 And he brought me towards the north gate, directing my face to the house; and I looked, and, behold, full of the glory of Jehovah was the house of Jehovah; and I fell on
- 5 my face. Then said to me Jehovah, Son of man, settle thine heart, and see with thine eyes, and with thine ears hear, the whole that I shall utter to thee of all the statutes of the house of Jehovah, and of all his laws; and settle thine heart at the entrance of the house on all the issues of the sanctuary.
- 6 And thou shalt say to the rebels, unto the house of Israel, Thus sayeth the Lord Jehovah, great on your part is the
- 7 amount of your abominations, O house of Israel, in that you have brought strange children, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, on your offering even my bread, fat, and blood, and they have broken my covenant with all your
- 8 abominations; and you have not kept the charge of my sanctuary, as you placed them to be keepers of my charge in my sanctuary for you.
- 9 Thus sayeth the Lord Jehovah, Of every son of the stranger, of uncircumcised heart and uncircumcised flesh.

10 stranger that is in the midst of the sons of Israel ; \* surely even the Levites which have gone far from me in the wanderings, in which Israel has wandered from me after their

11 idols, even they shall bear their iniquity. Let even them be in my sanctuary, to obey commandments at the gates of the house, and be servants of the house : it is they that shall slay the burnt-offering and the sacrifice for the people,

12 and they shall stand before them to serve them. Forasmuch as they served them before their idols, and became to the house of Israel for a stumbling-block of iniquity ; therefore have I raised my hand against them, protesteth

13 the Lord Jehovah ; and they shall bear their iniquity : and they shall not come near unto me as priests of mine, or bring near any of my holy things towards the holy of holies ; they shall even bear their shame, and their abominations

14 which they have done. Yea, I will make them keepers of the wards of the house, for all its servile work, and for all

15 that they can do in it.† And the priests shall be Levites, sons of Zadok, who kept the charge of my sanctuary on the wandering of the sons of Israel from me ; they shall draw near unto me to serve me, and stand in my presence, to present me with fat and blood,‡ protesteth the Lord

16 Jehovah : they shall enter my sanctuary, and they shall approach my table, to minister to me, and keep my charge.

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\* Here is an utter exclusion of those in a Christian land that are uncircumcised in heart—that are estranged from God according to the indulged temper of a worldly mind.

† 10—14. And even such assistants as the ministers of Christ may have among the people, being engaged of necessity in the business of this life, while they rejoice in serving God there, and in searching out and gathering in all the fruits of the gospel ministry in the way of thanksgiving and praise to God, are not so well fitted for the conduct of the public ministry of the Word as they that by the order of Providence and call of grace are enabled to give themselves wholly to it.

‡ Fat and blood—the prime of God's gifts to his people.

17 And it shall be, that on entering the gates of the inner court, vestures of linen\* they shall put on ; and they shall not have upon them wool as they minister within the gates  
18 of the inner court of the house ; turbans of linen shall be upon their heads, and girdles of linen shall be on their loins : they shall not be girt in sweat.

19 And when they go to the outer court, to the outer court towards the people, they shall strip off the garments in which they ministered, and let them remain in the holy stalls, and put on other clothing, and not sanctify the  
20 people in their garments. Their heads they shall not shave, and their locks they shall not put forth ; they shall carefully dress their heads.†

21 And wine shall not be drunk by any priest when they  
22 enter the inner court : and a widow or one divorced they shall not take to them for wives, but only virgins of the seed of the house of Israel ; and a widow which is the widow of a priest they may take.

23 And my people shall they instruct as to the holy and the profane, and between the polluted and the pure they  
24 shall let them know. When over a controversy, they shall stand to judge with my judgment ; they shall decide it ; and my laws and mine ordinances, even all my testimonies, they  
25 shall keep ; and my sabbaths they shall sanctify. Unto a dead man they shall not come for pollution ; yet for father or mother, or son or daughter, for brother, and for sister that has not had husband, they may pollute themselves.

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\* The righteousness of Christ, which is the fine linen of the saints, the special clothing of the ministers of his sanctuary. *Revelation, xix. 8.*

† If, as seems natural, we take the hair of our heads for that type on our persons which shadows forth the multitude of the thoughts and intents of the mind, we have here an instruction, that the understanding of the servant of God should neither be bereft of all good furniture, nor make a vapouring display of what he has, but be kept ever apt for the seemly

26 And after his cleansing, seven days they shall reckon to  
 27 him: and on the day of his entrance to the sanctuary,\* to  
 the inner court, to serve in the sanctuary, he shall offer his  
 sin-offering, protesteth the Lord.

28 And they shall have an inheritance; I myself am their  
 inheritance: and possession shall not be given them in  
 29 Israel; I am their possession. The meat-offering, the  
 offering for sin and for guilt, they shall eat them, and  
 30 every thing devoted in Israel theirs shall it be. And the  
 first fruits, each first-born of all, and each oblation, the  
 whole of all your oblations, the priest's shall become: and  
 31 that there rest a blessing on thine house. Nothing diseased  
 or torn, of bird or of beast, shall be eaten by the priests.†

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## CHAPTER XLV.

1 AND when you parcel‡ out the land into heritages, thou  
 shalt present for the offering to Jehovah a holy part of the  
 land, in length five and twenty thousand, and in breadth ten  
 thousand: this shall be holy within all its marches round  
 2 about. And there shall be of this for the sanctuary five  
 hundred, by five hundred square every way, and fifty cubits

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\* At the decease of those near and dear to the minister, he shall consider well the corruption of his own nature, and meditate more deeply than ever on that death of Christ in which it is undone.

† 29—31. A Christian nation, considering what they owe to their Redeemer, and how indispensable the gospel ministry is to the knowledge of his name, will—rulers and people together—gladly contribute towards it somewhat in the proportion here set forth.

‡ פְּנִילִי, parcel, or separate. Neither Seventy, Syriac, nor Targum,\* speak of using the lot, which is excluded by the narrative following.

3 for suburb thereof on every side. And without this measure thou shalt measure in length five and twenty thousand, and in breadth ten thousand ; and within it let there be sanctified  
4 the holy of holies. Holy out of the land for the priests that minister in the sanctuary let this be, for them that draw near to minister to Jehovah ; and it shall be theirs a stane  
5 for houses, even holy for the sanctuary. And five and twenty thousand in length, and ten thousand in breadth, shall be for the Levites, ministers of the house, theirs shall  
6 be in possession twenty stalls ; even in possession urban shalt thou bestow the five thousand in breadth, and the length of five and twenty thousand, joined to the oblations ; holy of all the house of Israel let it be.\*

7 And the prince shall have on this and on that side of the oblation holy, and of the possession urban in front of the oblation holy, and in front of the possession urban, from the border of the sea seaward, and from the border on the east eastward ; and in length equal to one of the portions, from  
8 the march of the sea to the march of the east. Of land it shall be his for a possession in Israel ; and never oppress more shall my prince my own people ; and land shall they give to the house of Israel by their tribes.

9 Thus sayeth the Lord Jehovah, Much have you had, O princes of Israel, of violence ; then destruction do ye remove, and with judgment and righteousness deal, lift off your exactions from my people, protesteth the Lord Jehovah.

10 Balances righteous, both ephah right, and bath right, be  
11 yours. ' And the ephah and the bath of one standard shall

\* 1—6. The frequent occurrence of the number five in these measurements is remarkable ; and if we consider, that God has fitted in the human hand five instruments, by which man fashions to his will the materials of the world—that these are the measure of his power over them—we may be instructed by this passage to believe that every Christian state is bound to provide for the maintenance of pure and undefiled religion, according to

bo; hold the tenth of an homer shall the bath, and the tenth of an homer the ephah; by the homer shall their ordering be. And the shekel shall be of twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, a manch shall be to you.\*

12     13     This oblation ye shall offer: the sixth of an ephah by the homer of wheat, and the sixth of an ephah by the homer of barley.

14     And appoint the oil by the bath of oil, the tenth bath out of the cor, of ten baths to the homer; for ten baths are an homer.

15     And one sheep of the flock, out of two hundred of the rearing of Israel, for an oblation, and burnt-offering, and for peace-offerings, to make an atonement for them, protesteth the Lord Jehovah.

16     17     All the people of the land shall give effect to this oblation by the prince in Israel. And for the prince shall be the burnt-offerings, and the incense, and the libations at the feasts, and at the new moons, and on the sabbaths, in all the assemblies of the house of Israel; he shall prepare the sacrifice for sin, and of incense, and of burning, and of peace, to atone in behalf of the house of Israel.

18     19     Thus sayeth the Lord Jehovah, In the first month, in the first of the month, thou shalt take an ox, son of the herd, unblemished, and make expiation for the sanctuary:† and take shall the priest of the blood of the sin-offering, and put it upon the posts of the house, and the four faces of the basement of the altar, and upon the posts of the gate of the inner court. And thus shalt thou do on the seventh of the month for the man that hath erred in his simplicity; and

20     21     ye shall make expiation for the house. And the first

\* Weight of manch said to be equal to sixty shekels, the sum of the numbers here.

† 18 and 26. These feasts may be held by us in our solemn communion seasons, when the death of Christ is specially shown forth, and for which provision is made by the prince out of oblations taken from the people.

month, on the fourteenth day of the month, shall be your passover-feast; seven days unleavened bread you shall eat :  
 22 And prepare shall the prince on that day in behalf of himself, and in behalf of all the people of the land, the ox of  
 23 sin-offering.\* And the seven days of the feast he shall offer a burnt-offering to Jehovah, of seven oxen and seven rams unblemished daily seven days; and for sin-offering  
 24 a goat of the kids daily; and for meat-offering an ephah for the ox, and an ephah for the ram, and of oil a hin to  
 25 the ephah. In the seventh month, on the fifteenth day of the month, in feast thou shalt do likewise seven days, as to sin-offering, as to burnt-offering, as to incense, and as to oil.

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## CHAPTER XLVI.

1 **THUS** sayeth the Lord Jehovah, The gate of the inner court facing the east shall be shut the six days of labour; and on the day of the sabbath it shall be open, and on the day of the new moon it shall be open.  
 2 And let the prince enter by the way of the vestibule of the outer gate, and stand by the post of the gate, and let the priest offer his burnt-offering and his peace-offering, and let him bow himself in the threshold of the gate, and  
 3 go out; and the gate shall not be shut till evening. And let the people of the land bow themselves at the door of

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\* The sin-offering to be sacrificed first of all, the sins of prince and people being transferred to it as the priest confessed them with his hands on the head of the victim, to show their conviction that the wrath of God must abide on them till transferred to another, who should die in their stead; then came the burnt-offerings, to show that, being clear of guilt in his sight, he would accept their service, and transfer it with themselves into his heavenly glory by the Spirit, as the burnt-offerings were by the fire of

the same gate, on the sabbaths and on the new moons, before Jchovah. And let the burnt-offerings which are brought near by the prince to Jchovah on the day of the sabbath be six lambs unblemished, and a ram unblemished.

5 And let the meat-offering be an ephah for the ram, and for the lambs a meat-offering, the gift of his hand, and of oil a hin to the ephah.

6 And in the day of the new moon an ox, son of the herd, unblemished, and six lambs, and a ram unblemished shall there be. And an ephah with the ox, and an ephah with the ram, shall he offer as meat-offering ; and for the lambs what may come to his hand, and of oil a hin to an ephah.

8 And on the coming of the prince, by the way of the vestibule of the gate shall he enter, and by its way shall he go out. And on the coming of the people of the land before Jchovah in their assemblies, the entrant by way of the north gate for worship shall issue by way of the south gate ; and the entrant by way of the south gate shall issue by way of the north gate : he shall not return in the direction of the gate which he entered by, but by that opposite to him he shall issue. And the prince in the midst of the entrants shall enter ; and with them that issue shall be his issue.\*

11 And in the feasts, and in the assemblies, let there be an offering of an ephah with the bullock, and an ephah with the ram ; and for the lambs a gift in hand, and of oil a hin to the ephah. And when there is offered by the prince of freewill a burnt or a peace offering to Jchovah, then open for him the gate facing east, that he may offer his burnt or his peace offering as he does on the sabbath-day : when he goes out, then shut the gate after him on his issue.

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\* 10—12. Though the prince's place under God laid upon him the principal charge in providing the means of maintaining God's service in the nation, still he was to enter and issue from the house of God with the rest of the people, excepting when, as became his place, he had some special offering to present.

13 And a lamb of a year old unblemished thou shalt offer as a burnt-sacrifice daily to Jehovah ; morning by morning  
14 shalt thou offer him.\* And an offering shalt thou make with him morning by morning, the sixth of an ephah, and the third of a hin of oil to sprinkle the fine flour ; an offering to Jehovah, an ordinance enduring continually.  
15 And they shall offer the lamb, and the meat-offering, and the oil, morning by morning, a burnt-offering continually.†  
16 Thus sayeth the Lord Jehovah, When the prince shall present a gift to one of his sons, his inheritance that of his  
17 sons shall become ; their possession it is hereditary. And if he present a gift out of his heritance to one of his servants, then let it be his until the year of release, when it shall return to the prince ; assuredly his heritance that of his sons  
18 shall become. And let not the prince take heritance from the people by distressing them out of their possession : out of his property he shall give inheritance to his sons, in order that there may be no scattering of any individual of my people from his inheritance.  
19 And he brought me by the entrance beside the gate, to the stalls set apart for the priests, that faced north ; and,  
20 lo, there was a place by the side of them westward. And he said unto me, This is the place where the priests boil the sacrifices for guilt and sin, where they dress the offering,

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\* Christ by one offering perfected for ever them that are sanctified ; so it is only on special occasions sin-offerings are commanded ; but the burnt-offering is an ordinance enduring daily for ever—it is our reasonable service to present ourselves in Christ living sacrifices to God continually. The meat-offering, added to the victim, shows that we are to present not our persons only, but our substance and estate unto the Lord.

† A type of the continual practice of every true believer ; so conscious of his own corruption, that he presents daily to the God of heaven the offering of that Lamb of his that taketh away the sin of the world, for the removal of it all,—that he acknowledges his dependence on his Spirit, represented by the oil of this offering, for all power to give him the incense of

21 without going forth into the outer court, to sanctify the  
 22 people. And he brought me forth into the outer court, and  
 23 passed me to the four corners of the court ; and, lo, a court  
 24 in the corner of the court. In each of the four corners of  
 broad ; one measure for them four in the corners. And  
 24 the court were little courts, forty cubits long, by thirty  
 24 broad ; one measure for them four in the corners. And  
 24 there was a range round them, round them four, and boil-  
 24 ing places made under the ranges around. And he said  
 to me, These are boiling-houses, where the servants of the  
 house boil the victims of the people.

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## CHAPTER XLVII.

1 AND he turned me to the door of the house, and, behold,  
 waters were issuing from an opening of the house eastward ;  
 for the front of the house was to the east, and the waters  
 descended from under the right side of the house by the  
 2 south of the altar. And he led me out by way of the north  
 gate, and turned me outwards towards the outer gate, in  
 the direction of the east front ; and, behold, waters issuing  
 from the right side of it, on the issue of the man eastward.  
 3 And there was a line in his hand, and he measured a thou-  
 sand cubits, and passed me into the waters ; the water was  
 4 at the ankles. And he measured a thousand, and passed  
 me into the waters ; the waters were at the knees. And  
 he measured a thousand, and passed me on ; the water was  
 5 at the loins. And he measured a thousand ; the flood was  
 what I could not pass ; for they were swelling waters, waters  
 6 of a wide-spread flood,\* which was impassable. And he said  
 unto me, Hast thou seen it, son of man ? and he made me

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\* Wide-spread flood.—*רָבָב* : so Syriac and Vulgate ; no swimmer even  
 could pass them there.

7 walk, and turned me unto the edge of the flood. On my turning then, lo, by the margin of the flood trees abounding 8 exceedingly on this and that side. And he said unto me, These waters are issuing towards the region of the east, and they shall descend upon the desert, and go seaward to the sea; and by their issues the waters shall be healed.

9 And it shall be, that every soul capable of life, which are shoaling towards every place entered by the floods, shall live; and there shall be of fish a great multitude, because of the entrance of these waters; and there shall be healing 10 and quickening to all that is entered by the flood. And there shall stand over it fishers, from En-gedi to En-eglaim shall the spreading of nets be; for the kind of fish they shall have, as fish of the seas shall they be in size, in 11 number abounding. In its offsets and bays it shall not be healed: for salt beds they are assigned.\*

12 And by the flood shall arise, on its margin, on this side and that, every tree giving food, which shall neither cast their leaves nor end their fruit: monthly shall they give their first fruits, for from the waters of the sanctuary do they spring; and have their fruit for food, and their leaf for healing.

13 Thus sayeth the Lord Jehovah, This is the boundary by

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\* *Note on Chapter XLVII.*—The effect of the establishment of the mountain of the house of the Lord on the top of mountains, or of Christianity generally, is a great outpouring of the Holy Spirit, signified by these waters. As they were not to be seen before the issue of the man with the measuring line, they are to accompany the preaching of the word by the ministers of Christ; and the operations of the Spirit shall become the more admirable and profound as they proceed in their spread over all the world, as is signified by their increasing depth. By them shall the evil influences of the earth be healed, and everlasting life conveyed to all that will receive them; who, again, shall be transferred by fishers from earth to heaven. (11.) Still some shall harden even then under its influence, and become more rank

which you shall give heritage in the land to the twelve  
 14 tribes of Israel ; Joseph having portions. And ye shall give  
 that to them in heritage, each man as his brother, which I  
 lifted up my hand to bestow upon your fathers ; and it  
 15 shall fall, even this land, unto you for heritage. And this  
 is the boundary of the land to the northern corner, from  
 the great sea, by way of Hethlon, which enters Zedad :  
 16 Hamath, Berothah, Sibraim, which are between the border  
 of Damascus and between the border of Hamath ; the fort  
 17 of Ethicun,\* which is by the border of Hauran. And let  
 there be a border from the sea, the fort of Oinun bordering  
 Damascus and of Zephun northward ; and the border of  
 18 Hamath even at the north corner. And the boundary on  
 the east between Hauran and Damascus, and between  
 Gillead and the land of Israel, shall be Jordan ; from the  
 termination at the east sea shalt thou measure it ; and this  
 is the border eastward.

19 And the south border shall be southward, from Thamar  
 to the waters of Meribah Kadesh, running to the great sea ;  
 even this is the south border southward.

20 And the west border, the great sea from the boundary  
 over against the entrance of Hamath ; this is the west  
 21 border. And ye shall divide this land among you according  
 22 to the tribes of Israel. And let it be, that you allot it in  
 heritage for yourselves, and for the strangers that sojourn  
 in the midst of you, which have born sons in the midst of  
 you ; and let them be to you as native children of Israel ;  
 with you let them divide heritage among the tribes of  
 23 Israel ; and let there be, in the tribe where sojourns the  
 stranger, unto him there the gift of his inheritance, pro-  
 testeth the Lord Jehovah.†

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\* Fort Ethicun.—חצֵר הַתִּיכְוֹן: so Vulgate, not joining separate words as the authorized version.

† 13—23. From what is said here and in the preceding chapter it is

## CHAPTER XLVIII.

1 AND these are the names of the tribes : From the extreme north to near the way of Hethlon, by the entrance of Hamath, Fort, Oinon, bounding Damascus northward, beside Hamath, let that be for them a border east of the sea,\*

2 Dan one name. And above the boundary of Dan, from

3 the east quarter to the west quarter, Asher one. And over the boundary of Asher, from the east quarter to the west

4 quarter, Naphtali one. And over the boundary of Naphtali, from the east quarter to the west quarter, Manassch

5 one. And over the boundary of Manassch, from the east

6 quarter to the west quarter, Ephraim one. And over the boundary of Ephraim, from the east quarter to the west

7 quarter, Reuben one. And over the boundary of Reuben,

8 from the east quarter to the west quarter, Judah one. And over the boundary of Judah, from the east quarter to the west quarter, shall be the oblation which they shall offer, five and twenty thousand broad, and in length as one of the portions, from the east quarter to the west quarter ; and

9 let the sanctuary be in the midst of it. And the oblation which they shall offer to Jchovah in length shall be five and

10 twenty thousand, and in breadth ten thousand. And for these let the oblation of the sanctuary be, for the priests, northward five and twenty thousand, and westward in breadth ten thousand, and eastward in breadth ten thousand, and southward in length five and twenty thousand ; and let

11 the sanctuary of Jchovah be in the midst of it. It is for

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evident that the country spoken of shall be held securely and contentedly under God, apart from all oppression of man ; and this both by Jew and Gentile, whose faith makes them citizens of the land of Israel, or possessors of property in fellowship with God.

the priests of the sanctuary of the sons of Zadok,\* which kept my charge, which did not wander into the wanderings  
 12 of the sons of Israel, like as the Levites wandered. And let them have as theirs, of the oblation that is presented, the  
 13 land of the holy of holies, by the border of the Levites. And the Levites, along the border of the priests, five and twenty  
 thousand in length, and in breadth ten thousand; the whole length five and twenty thousand, and the breadth ten  
 14 thousand. And nothing shall be sold from it, nor exchanged, nor shall they transfer the first-fruits of the land; for it is holy to Jehovah.

15 And the five thousand remaining of the breadth, on the front of five and twenty thousand, let that be common for a city of habitation, and for a suburb of the town round about.  
 16 And these are its measures: the north side five hundred and four thousand, and the south side five hundred and four thousand, and the east side five hundred and four thousand,  
 17 and the west side five hundred and four thousand. And let there be a suburb to the city northward, two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty. And the remainder in length, corresponding to the oblation of the sanctuary, ten thousand eastward, ten thousand westward; and let it correspond with the oblation of the sanctuary, and let its produce be for bread to the  
 18 servants of the city. And let the service of the city be performed by persons out of all the tribes of Israel.  
 20 Let the whole oblation be five and twenty thousand by five and twenty thousand; four square let them present the  
 21 holy oblation, for possession by the city. And let the remainder be for the prince, on this side and that of the holy oblation, and of the urban possession,† in face of the five

\* Zadok, or the righteous one.

† From the ordering of the prince's possession next to that specially devoted to the service of God, we learn that, under the gospel, God would

and twenty thousand of oblation unto the eastern frontier, and westward in face of the five and twenty thousand to the western frontier, corresponding portions for the prince ; and let the oblation be holy, and the sanctuary of the house in the midst of it.

22 And let the possession of the Levites, and the urban possession, be in the midst of what belongs to the prince ; between the border of Judah and between the border of Benjamin, let the prince's be.

23 And the remainder of the tribes, from the east quarter  
24 to the west, Benjamin one. And on the border of Benjamin, from the east quarter to the west quarter, Simeon one. And upon the border of Simeon, from the east quarter to the west quarter, Issachar one. And on the border of Issachar, from the east quarter to the west quarter, Zebulun one. And on the border of Zebulun, from the east quarter to the west quarter, Gad one. And on the border of Gad, towards the southern quarter, let there be a boundary from Tamar, even the waters of Meribah Kadesh, flowing towards the great sea.\*

29 This is the land which falls in heritage to the tribes of

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have princes to rule on Christian principles, and to put themselves into close communication with the faithful ministers of his word.

\* As in the great family of man not one face answers precisely to another, but each is distinguished by some peculiarity, so it is amongst the children of God : therefore, though the sons of Israel were so many, they had all their distinguishing names, to which doubtless the searcher of their hearts and the orderer of their lives saw something corresponding in their character and history. Here also we see, that whatever our place may be, it is ordered for us by God, as the lots of the tribes in the earth ; that however we may enter into the kingdom of heaven, the peculiarity of our character shall be regarded there, seeing the names of its gates are not one but many ; that whatever the history of our preparation for it be, suitable character of glory is provided for us there, since its gates do open upon every quarter of the

Israel, and these are their portions, protesteth the Lord Jehovah.

30 And these are the issues of the city from the north side,  
31 five hundred and four thousand shalt thou measure. And the gates of the city shall be named, after the tribes of Israel, The three northern: gate Reuben one, gate Judah one, gate Levi one.

32 And on the east side five hundred and four thousand, and the gates three: even gate Joseph one, gate Benjamin one, gate Dan one.

33 And the south side five hundred and four thousand shall measure, and the gates three: gate Simeon one, gate Issachar one, gate Zebulun one.

34 The west side five hundred and four thousand, and the gates three: gate Gad one, gate Asher one, gate Naphtali one.

35 The circuit is eighteen thousand; and renown hath the city from the day that Jehovah is there.

THE END.